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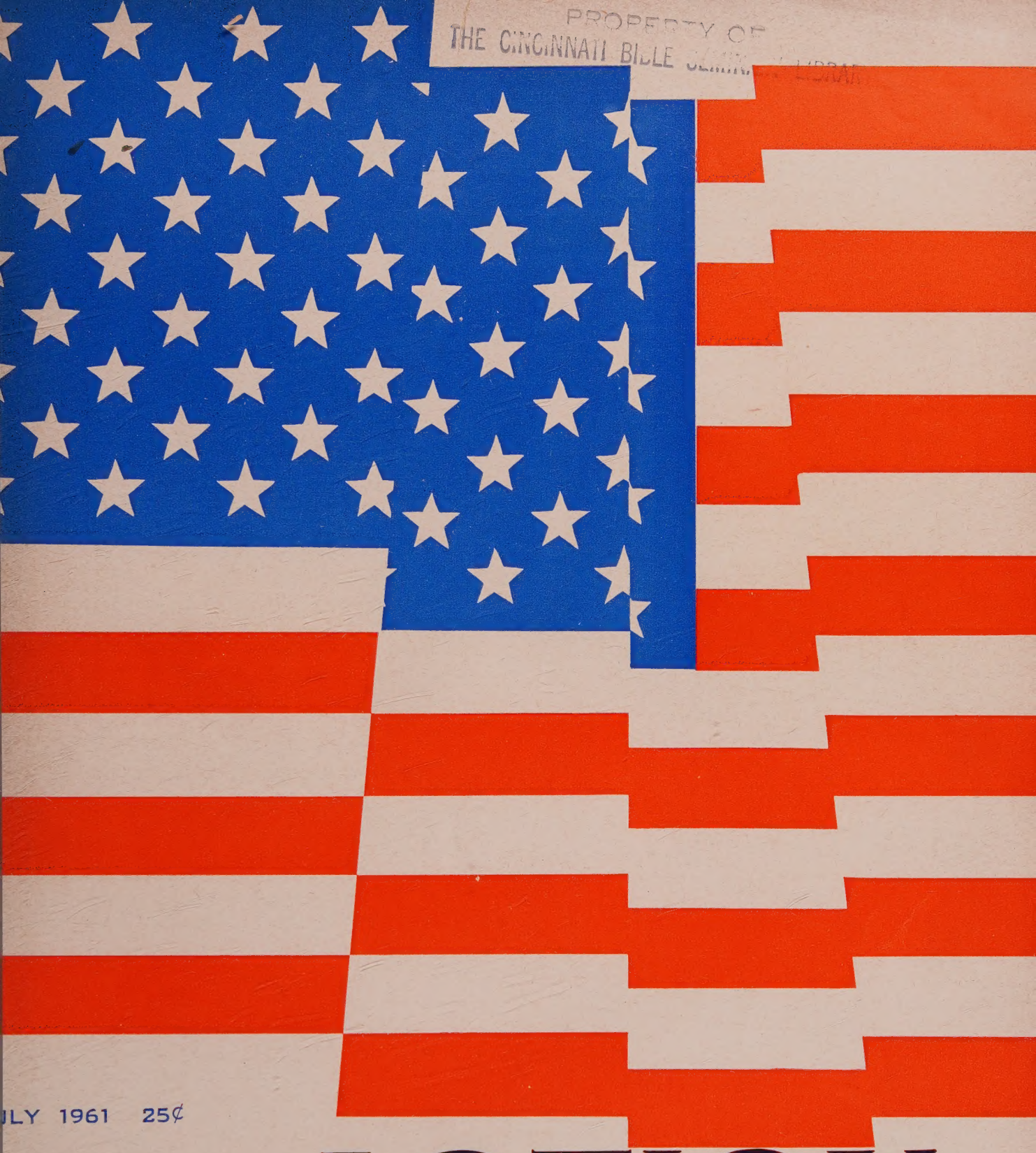

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**NATIONAL ASSOCIATION OF EVANGELICALS**
**P. O. Box 28** **Wheaton, Illinois**

OFFICIAL PUBLICATION OF THE NATIONAL ASSOCIATION OF EVANGELICALS

VOLUME 20 NUMBER 5 JULY 1961

# ACTION

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NAE STATEMENT OF FAITH

1. We believe the Bible to be inspired, the only infallible, authoritative word of God.

2. We believe that there is one God, eternally existent in three persons, Father, Son and Holy Ghost.

3. We believe in the deity of our Lord Jesus Christ, in His virgin birth, in His sinless life, in His miracles, in His vicarious and atoning death through His shed blood, in His bodily resurrection, in His ascension to the right hand of the Father, and in His personal return in power and glory.

4. We believe that for the salvation of lost sinful man regeneration by the Holy Spirit is absolutely essential.

5. We believe in the present ministry of the Holy Spirit by whose indwelling the Christian is enabled to live a godly life.

6. We believe in the resurrection of both the saved and the lost; they that are saved unto the resurrection of life and they that are lost unto the resurrection of damnation.

7. We believe in the spiritual unity of believers in our Lord Jesus Christ.

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# *the editor at random*

THE EDITOR now takes over this spot for a monthly visit with you. We've often wanted to spend a little time with the readers about matters that might not relate to the official business of the magazine. So . . . here we go with the editor at random.

NOTICE THE new cover and logotype (that's printing jargon for the way we write our name, *United Evangelical Action*) that appeared last month? This new face will be around with us for some time to come, but we hope to keep improving what's between the covers.

SPEAKING OF "we," have you ever wondered why so many editors use it instead of the pronoun "I" when writing? *Advance* house organ of the Christian Booksellers' Association, says it's because editors want you to believe there are just too many of them for you to fight in case you disagree with them.

HERE'S A SERVICE we are glad to perform. The Taiwan Evangelical Fellowship needs some additional personnel and Miss Elizabeth Evans asks us to present this to you. They need a radio man experienced in programming and directing for studio making tapes for gospel broadcasts. Another need is for a man or woman trained in simple bookkeeping and typing, an opportunity for missionary service for a semi-retired person. Write the Taiwan Evangelical Fellowship, Box 2102, Taipei, Taiwan.

WE NOTE THE "earnest prayer" of the *Christian Beacon* in a recent issue that "the Wesleyan Methodist Church may sever its connections completely with the National Association of Evangelicals and the movement representing 'new evangelicalism' today." The *Beacon,* which apparently speaks for the American Council of Christian Churches, errs in equating NAE with "new evangelicalism" (whatever that is), but the greater error is meddling in the affairs of the Wesleyan Methodist Church. Knowing the leadership of the Wesleyan group, we rather think they are entirely competent to handle their internal affairs without help from the *Christian Beacon* or the ACCC.

A FEDERAL prison director says he heard this poem recently at a meeting of law enforcement officers:

Sing a song of TV
For the little ones,
Four and twenty jailbirds
Packing tommy guns.
When the scene is finished
The blood is ankle deep,
Wasn't that a pretty dish
To send the kids to sleep?

# capitol commentary

*don gill* REPORTING ON RELIGIOUS TRENDS FROM NAE'S OFFICE OF PUBLIC AFFAIRS, WASHINGTON, D. C.

During House hearings on extending the National Defense Education Act, Dr. James DeForest Murch, representing the NAE's position, raised question why provisions which are considered unconstitutional in the general bill for federal aid to schools can be allowed in another bill to aid defense. Representative Peter Frelinghuysen (Rep-N.J.) offered a frank answer: The committee was being asked to approve the Defense Education bill (which includes aid for private and parochial schools) in return for support of the general aid-to-education bill (which does not include private and parochial schools).

The dominant bloc in the House of Representatives, as this aid-to-education bill came up for floor discussion, was led by Representative John McCormack of Massachusetts, Democratic majority leader of the House. The bloc which he held was reported to consist of 50 to 100 members, many of which are Roman Catholic or come from districts with heavily Catholic constituencies. Congressman McCormack has been in close touch with the Bishops and Cardinals in developing strategy. The purpose of the bloc is to insist on aid to parochial schools as the price of supporting aid to public schools. In some quarters it is believed this tactic would defeat all aid-to-education during this session of Congress.

Dr. Murch, chairman of the Evangelical Action Commission of the NAE, told the House Education Subcommittee that "Once the Government begins building classrooms in church schools it makes little difference which particular classrooms are built with Government funds, inasmuch as the practical effect for any given school would be general assistance to a construction program ... Aid to church institutions is unconstitutional whichever means is used to provide that aid."

Meanwhile, another bill to provide federal assistance to higher education has been passed out of committee for consideration by the full House. It would provide for 200,000 scholarships over a five-year period. The two-year scholarships could go as high as $1000. In addition, the bill includes both grants and loans for construction of academic facilities, up to $300 million. These could not be applied to classrooms for "sectarian instruction" or in connection with a divinity school, but the grants and loans would otherwise flow freely to church-related colleges and universities.

Two prominent Republicans whose names are often mentioned in connection with the next Presidential election, Senator Barry Goldwater of Arizona and Governor Nelson Rockefeller of New York, have tangled with the church-state issue, and both have come up with bruises. Governor Rockefeller supported a measure to provide student grants to colleges in New York, most of which are operated by the Roman Catholic Church. These grants go directly to the colleges, and will amount to $26,600,000. Senator Goldwater, who opposes federal aid to education, introduced an amendment to authorize $351 million over a three year period for construction of private elementary and secondary schools. Both of these "possibles" have run into widescale reaction from Protestant segments of the community. Conclusion: This year's crop of Republican "hopefuls" is out to get Catholic support, trusting that the issue will be more quiescent as 1964 approaches.

The Federal Aviation Agency is beginning to police the airways against drinkers who could endanger the safety of an airliner. Several persons have been charged a civil penalty of $200 in some cases and $100 in others for breaking FAA regulations on drinking. The penalty can go as high as $1000. The regulations prohibit anyone from drinking from his own liquor supply, and they prohibit the airline from serving any person who appears to be intoxicated.

# THE TRUTH ABOUT COMMUNISM

by John Noble
and Ron Arnold

**Q:** Mr. Arnold, what seemingly magnetic quality is there about communism that attracts so many intellectuals and professional people to it.

*Arnold*: There are a number of factors, but basically it is a utopian idealism that draws these people into the socialist and communist movements.

It should be explained however that relatively few professors, lawyers, doctors, scientists and politicians have been attracted from established positions. Rather, communists have concentrated upon youth as they prepared for their chosen vocations. They become indoctrinated by socialism and communism in the process of obtaining their education and then moved out into their professions. Gradually, by direct and indirect influence, they have taken up their posts and spread their infectious virus of utopian idealism.

**Q:** What do you mean by the utopian idealism of which the communists speak?

*Arnold*: This is a "perfect" society and is made up of "perfect" human beings who shall live in an earthly paradise which is to be achieved by careful planning. When by hook, crook or revolution the communists achieve complete mastery of the earth they will mould society according to their scientific social and economic system. In it all land, property and wealth will be confiscated, owned and controlled by the people (rather the communist overlords). As a result each person will have not only the necessities, but the luxuries of life and there will be no poverty, unhappiness or war.

Then it will be necessary to work only two or three days a week and the rest of the time can be spent at the beach. Man will be perfected, too. By scientific artificial selection and breeding of human beings they will produce only pedigreed and registered human stock.

Will this dream of a "perfect" society work? At first it would look like it would, but the intellectuals who hold this idealism don't realize that this dream of a "perfect" society is built upon a paper base and will collapse of its own weight. It is Satan's counterfeit of heaven. It does not reckon with the God who will judge them, nor with the sinful heart of man. In the end it is nothing but a desert mirage.

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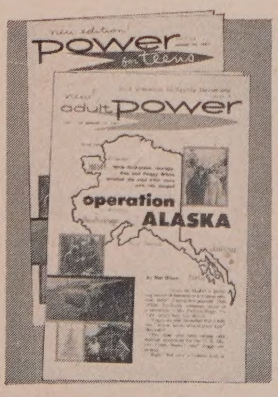


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*A plea for a return to an appreciation of America*

# IS PATRI-OT-ISM SIN-FUL ?

*by*

*George L. Ford*

I WAS GREATLY shocked to hear a prominent youth leader say recently, "As far as moral convictions are concerned the average young American can be flushed right down the drain."

Disgusted as he was with the present situation of our nation's youth, he said, "The blame doesn't rest on our teenagers alone, but rather with adults who aren't in the least bit concerned and who couldn't care less."

The proof of this statement is to be found in the Red prison camps of North Korea where several years ago an astounding number of American prisoners succumbed to the Communist tactic of brainwashing. Most of them had been raised in relative ease, comfort and security. They lived in a moral and spiritual vacuum and when their convictions were put to the test they didn't break up—they simply collapsed!

In striking contrast General George Washington and his soldiers faced even worse conditions during the winter of 1777-78 in Valley Forge. Food was scarce, supplies had been slowed to a trickle and crude huts served as shelters. Yet, under inspired leadership they crossed the frozen Deleware River on a Christmas night and went on to win the Revolutionary War. They believed in something. They lived for a cause. Some things were worth more to them than just staying alive.

You ask, "Why don't the young people of our day exhibit more patriotism and valor?" The sad truth is that they only reflect the attitudes and basic values of their parents. Many of their parents are like the father of a college student who told his ROTC instructor, "My father told me to stay away from the army and let somebody else do the fighting."

That this lack of patriotism and love for country has widely perpervaded the younger generation is reflected in a survey made recently by the Gilbert Youth Research. This Chicago-based organization found that 82 per cent of the young people felt that patriotism is less important than sports. Eighty-two per cent said dating out-ranked it and 90 per cent put clothing ahead of patriotism.

> There has developed in our nation the general feeling that patriotism is out-moded and that it, in fact, might be downright sinful since we are "citizens of the world."

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*Dr. George L. Ford is executive director of the National Association of Evangelicals.*

The root of this national decay springs from our current emphasis on teaching knowledge without moral principles. We take every subject and problem apart in high-sounding discussions, but never suggest any basic principles to guide us to a proper solution.

We are in a national orgy of self-criticism. Frequent introspective looks are healthy and there is always a place for a continuing analysis of our nation and our way of life. But care should be taken that we do not get a warped view of our beloved land by looking only at her faults.

Currently on the American scene there is a lot of breast-beating over the matter of civil rights. Most of these people are nobly motivated, but the broad generalizations which they make of the worst examples in order to smear the whole social structure is a gross injustice. Despite all of our problems in this area—and we have plenty of them—the United States still offers more opportunity and personal freedom than practically any other country in the world.

Why should we be embarrassed by accusations from Russia in the matter of civil rights? The Soviet Union and its satellites—including Cuba—restrict the liberties of their people far beyond anything we have ever known even under the worst conditions. And for all their talk about persecuted minorities, we need only point to the 5,000 known Americans whom they still hold as prisoners.

The Communists accuse us of social injustices in the field of labor while they blatantly ignore the fact that they use slave labor for major segments of their industrial production. This is a matter of public record. The details were given in a booklet published a few years ago by the American Federation of Labor. The facts are—as revealed by the AF of L—that there are no less than three million and probably as many as 15,000,000 slave laborers in Russia and the satellite countries.

The booklet states that this forced labor produces 40.5 per cent of Russia's chrome ore, 2.8 per cent of its coal, 11.9 per cent of the timber and firewood and 14.49 per cent of the furniture. The term "slave labor" is not a figure of speech. These people have been snatched away from their homes and families in the cruelest fashion and condemned to many years —sometimes life—at this kind of labor.

As reprehensible as slavery was in America, at its height at the time of the Civil War the total slave population was something less than four million. Living conditions were generally good with enough food and shelter. Soviet slavery, however, is on a grander scale than anything the world has seen since the Pharaohs enslaved the Israelites. In his book, *I Was a Slave in Russia,* John Noble tells how as a prisoner he was given just enough food in two small daily meals to keep his weight at 100 pounds and to do a day's work with supreme effort.

Let the spotlight of public opinion be turned upon these injustices! Let the proponents of civil liberties and individual rights in this country who fear lest an identified traitor be deprived of his rights under the constitution get agitated about the millions behind the Iron and Bamboo Curtains who daily suffer the loss of their basic rights as human beings. The violent reaction of Mr. Khrushchev to "Captive Nations Week" is proof that calling attention to these injustices would be a telling blow.

It is an old enemy trick, you see, to get us so concerned and upset with our own problems that we become oblivious to the perils without. We have our faults. Sure. But the American principles of life, liberty and pursuit of happiness are realized here in greater measure than anywhere else in the world. As this dream of our founding fathers has been developed it has brought the highest standard of living the world has ever seen. These things are not only ours to enjoy, but to preserve. And the measure in which we give ourselves to the preservation of our heritage is the best test of our patriotism.

Patrick Henry challenged his fellow patriots with his famous declaration, "Is life so dear or peace so sweet as to be purchased at a price of chains and slavery? Forbid, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death."

Like him we need a great dedication to the basic principles of honor, personal integrity, faith in God and belief in the worth of an individual. And as with every human effort, these things must begin with the individual citizen. He must first of all be true to himself and God. From this relationship he can become properly related to His family —the cornerstone of his community— then his nation and finally to the world society. If he is to help lift the rest of the world, he needs this solid base on which to stand.

Is patriotism passe? Is love of country sinful? Not if we love the things that are best about her and bend our energies to right her wrongs. Such a purpose and devotion will not only give us greatness of national character, but will serve as a ray of hope to a world which frightenedly hovers under the long shadow of a Red threat. ★

*Evangelicals must break out of their own little spheres and reach God's big, awesome world*

# MY WORLD . . . AND

*by S. Richey Kamm*

as told to Milton A. Regier

MY WORLD is bigger these days. No longer does it stop at the edge of the campus where I teach, at the city limits of Wheaton or even at the borders of our beloved country.

Somehow the recent year which I spent in Dacca, East Pakistan, as a Fulbright professor of American history has left its mark on me in a way that I can never forget. Now, as I make my way through the quiet streets of my hometown I unconsciously find myself jostling through the crowded streets of that eastern city with the remote feeling of one who because of his clothes and language is a foreigner. Even the hushed stillness of a Sunday morning worship service is often pierced with the still familiar sound of Moslem prayer bells.

No longer am I only a part of the comfortable world in which everybody speaks English, lives like I do and has the freedom to worship God in peace. Rather, I find myself living in a larger world in which Christianity is a minority, in which is heard a great babble of tongues, and in which most people live in abject poverty and want.

The uneasiness of former days has become a gripping conviction that more must be done to reach my fellow men with the gospel of Christ. For it alone can make the basic change in a man's life so that he can then begin to be remade by the Spirit of God. Then he in turn can reach out to help his fellows so that the world truly becomes a better place to live in.

But like a new car in a showroom or a book on a bookshelf, the gospel is of no value unless it is applied to a practical use. That is, the message must not be bottled up in me or any other Christian for lack of motivation to get it out. Like so many have said in our day, the gospel needs to be communicated to those who do not know it in terms that they can understand. What it takes is more Christians like the young engineer I met by chance in a Roman cafe.

My wife and I had spent a busy morning tramping through beautiful Roman villas and pausing here and there hurriedly to read inscriptions on famous works of art. After we had settled in a cafe for a cup of coffee and something to eat I saw a young couple and four boys across the room. They were delightfully fresh and vigorous in appearance and I told my wife, "Those people must be American. I'd like to meet them."

This young man was a civil engineer who had become concerned about God's will for his life after World War II. Members of his family and friends had urged him to become a missionary. Yet all of his aptitudes were those of an engineer and he felt no leading from the Holy Spirit towards the mission field.

Instead, he was led to complete his technical training and to consider serving the Lord as a layman in one of the rising nations in the Far East. There in a country whose national policy forbade the entrance of the professional Christian missionary because of the Islamic state religion, he had the opportunity to train young engineers. Once situated he found out that the country wanted still other university trained people with skills in the field of English language. He passed word of this on to his Christian friends in the United States and one by one a group of highly trained young American Christians found their way into this country. Though no proselytizing is allowed, these American Christians in that country have been able to establish a small church in which they can worship. Thus an entrance was made for the gospel though no missionary has as yet been allowed there.

What makes the need for more Christian laymen like this engineer so urgent is the changing world in which we live. We must realize that technology has brought about a higher standard of living and a resulting population explosion. As a result the so-called Christian population has become a minority. To illustrate this let me call your attention to the fact that there are now more heathen in India than when William Carey went out nearly 200 years ago. Furthermore, the average person in our own nation is almost completely ignorant of the Bible.

All this means that there will have to be a complete change in our basic methods of reaching people. We can no longer be content to limit ourselves to preaching in churches and in missions by preachers. We need to be concerned that every one of our church members become real evangelists, deeply burdened about reaching others for Christ.

We are faced with a new world in terms of cultural leadership. The rise of the West has been due to a prevailing culture which recognized the truths of biblical revelation in its religious systems and yet held to the validity of rational thought and the scientific method which give a degree of control over the forces of nature. It reflects God's command to Adam that man shall have dominion over all nature. It holds as its ideal that man was created in the image of God.

The East is caught in the tension between this answer to the mystery of life and the Communist teaching which says that there is only one body of truth—that of science—and that there is only one area of reality—the material world about us. This cuts away the cultural foundations of the West and the East and directly challenges the present efforts of Eastern cultures to adopt the science of the West and adapt it to fit their cultural forms and ancient religious systems.

As the evangelical Christian surveys the struggles of new nations to be born in this world of cultural tension he is faced with the greatest challenge of the Christian era—the challenge to find new means to proclaim the relevancy of the gospel of Jesus Christ to all men in a day of awakening for millions of people around the world.

But from my short nine months of experience in Dacca, I am convinced of the effectiveness of the individual Christian witness in a Moslem land. My wife and I were a part of a small American community of several hun-

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*Dr. Kamm is chairman of the Division of Social Sciences and professor of history and political science at Wheaton College, Wheaton, Ill.*

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**OVERSEAS OPPORTUNITIES**

**Wheaton College has prepared a small booklet on serving the Lord overseas as a Christian layman. It may be obtained by writing to Dr. Joseph Spradley, Wheaton College, Wheaton, Ill., and asking for the booklet on Vocational Missions.**

**More information on jobs overseas may be obtained from Inter Varsity Christian Fellowship, 1519 N. Astor St., Chicago 14, Ill. Or you may write to DATA International, 3201 Middlefield Rd., Palo Alto, Calif. Don Gill of Washington office of the NAE Office of Pulpit Affairs, 1405 G Street, N. W., Washington 5, D. C., could put you in touch with opportunities in government service.**

Dr. Kamm with his students at Dacca University

# GOD'S

dred people. My own work was to help the local university set up a department of American history under the State Department's Fulbright program. As a result I lectured several days each week, met with students in tutorial sessions and helped set up a basic library in that field.

The Pakistani students I taught were sharp, knowledgeable and all had a good command of English. Yet all of their orientation was Moslem since they had almost no contact with Christianity. Contributing to this was the fact that Christian missionaries worked primarily with the lower classes.

These students were the promising future leaders of a country about the size of Illinois and a population about five times as great. The average family income was about $48 a year and the literacy rate between 10 and 15 per cent. They had one university established and a few institutions of high school and junior college level in several big population centers. They had only one paper mill and hydroelectric plant serving the entire country. A railroad of 1700 miles in length supplemented the extensive river system of the delta plain on which the country was built. Jute, from which burlap is made, served as the main export of this basic agricultural economy.

To help them develop a full national life from these resources was a group of nearly 700 Americans who represented such diverse groups as the diplomatic service, the International Cooperation Administration, and the Ford Foundation. Some were engineers, educators, agriculturists, community development people, etc.

They were for the most part Protestant and had a strong religious motivation to get into the work they were doing. Many of them were leaders in their own profession at home. Their common goal was to preserve the autonomy of the nation and prevent it from falling prey to its powerful neighbor to the north, Red China.

A number of evangelical Christians in the group soon realized the need for a Protestant church in Dacca and organized their own Sunday school in homes. Soon it grew to the point where they had to rent a home which could be used as a church on Sundays and as a day school during the week. The adult Bible class numbered fifty which equaled the number of children. All shared alike in the responsibilities and there was no formal church organization. Missionaries joined in as well and enjoyed the fellowship of their countrymen. As it grew, many Americans located outside of Dacca would arrange to be in town over Sunday so they could participate in the church services.

But even more important was the fact that many of the Americans had extensive professional and social contacts with the Pakistani people which opened the doors to witnessing for Christ. Troy Bennett, a Southern Baptist missionary, told me that it was the friendly contacts of these Christian laymen which broke down barriers immediately raised when the people realized that he was a missionary. Also, university students began to come to missionaries when they realized that professional men and business folk were Christians. The truth is that most of these people have never seen a Christian other than a missionary and so they wonder if it is only a professional religion or if it really works in the daily lives of people like themselves.

From all this I have become deeply convinced that the work and witness of the Christian layman is far more important than most of us think. I had long wondered what missionaries would think about the work of laymen in conjunction with their own efforts. My answer came quickly as I traveled.

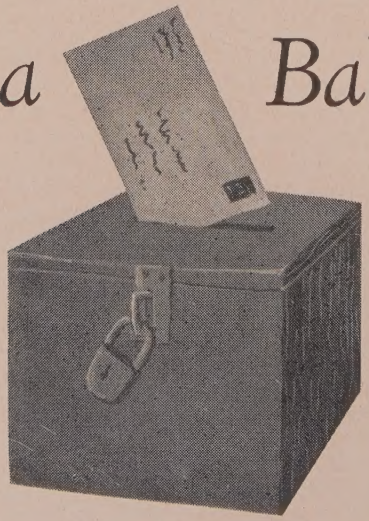
In Honolulu on my way out I talked to pastors about my thoughts on getting young Christian laymen in to work overseas and the response was overwhelmingly favorable. One young Christian missionary and educator from the South Pacific told me that the impact of his own mission could be increased at least fifty per cent if Christian young people could be encouraged to serve as teachers for the schools maintained for the United States service personnel and their families on the islands where he was working.

Among the Christians we found already at work overseas were some in the American consulate in Hong Kong where they served missionaries as official representatives of the United States. In Paris I saw some Christians in the United States Information Agency heading up an anti-Communist crusade in the industrial centers around the French capital. And in London we met two Chinese students from Singapore who clearly remembered when the "Venture for Victory" basketball team had visited their school in Singapore.

Having seen all this I have become greatly concerned to see that the witness of American Christians be extended beyond our borders. We, of all people, should seek to get overseas and back up the work of missionaries. Thereby we might demonstrate the grace of God and prove that it really works in everyday life. Our burden must be to reach not only the small world of our own experience, but the big and awesome world which God has charged us to reach with the gospel.

So I would urge young people to apply for service in the Peace Corps, in the diplomatic service and other government and private agencies. It is one of the most effective means now available to make known the reality of Christianity and the freedom of the West to people who have never known anything about them. At the same time it offers one of the best means to undermine the effectiveness of Communist misrepresentation of America and Christianity around the world. ★

# Your Letter is a Ballot



*by Marshall L. Billings*

*You would be surprised to know just what letters from you and eleven other Christians will do if you will only take time to write*

HOW MANY times did you vote during the past year?
Once? Only once?

You could have voted much oftener. Indeed, you should have!

You could have voted on every bill considered in Congress and by the White House. You could have voted on every issue debated in your state legislature or city council. You could have voted for or against any television program which you viewed, any radio program you heard. You could have voted on any newspaper or magazine article that you read.

Like voting in political elections, this type of voting is more than a privilege. It is an obligation. Especially for Christians.

And it is easy to vote in these elections. You don't even leave your home. Your writing table becomes your polling booth. The ballots are your letters —compliments and complaints—that you aim at public officials, editors and advertisers.

Evangelicals complain generously to each other about political developments, about unfair treatment in the news, about morally objectionable radio and television shows.

But are these complaints effective? Do they help to improve the objectionable situations? Of course not—they are made to the wrong people. To be effective, the complaints must reach those responsible for the disappointing political developments, slanted news stories, smutty television and radio programs.

How can these people be reached? By letter, of course. And every letter that you write—every letter of praise or protest—is a vote that will weigh in future decisions made by the person who receives it.

Do letters really count? Are they really read?

Public officials do read them and do heed their contents, according to two men who speak for organizations in Washington, D. C. Dr. Clyde W. Taylor, secretary of public affairs for the National Association of Evangelicals, says: "I presume that as a preacher I wrote as few letters to government officials as anybody. Yet I am now thoroughly sold on the usefulness of this method and we have used it on occasion with excellent results."

This opinion is shared by C. Stanley Lowell, associate director of Protestants and Other Americans United for Separation of Church and State. Mr. Lowell cites this example of the power of letters: "Just a few years ago an American President appointed an ambassador to the Vatican. The greatest volume of mail that ever developed on a single issue in the history of the United States descended on Washington. It literally compelled the cancellation of this nefarious enterprise."

How about editors? Are they, like public officials, impressed by letters? Let another authority on letter writing answer that question. The Reverend Bernard Bassett, S. J., director of the Sodalities of Our Lady in England, told a group of sodalists in Cleveland of this experience. "Each sodality," he said, "has at least one institute a year on how to write a letter to the editor of newspapers and magazines. The possibility of bringing Catholic influence on editors of the press is too important to pass up."

The Reverend Mr. Bassett then recounted the success which English

Catholics had in writing to editors and store managers to ask that nativity crib scenes be put into windows and public places at Christmas. The campaign was so successful that the government even included a crib in its Christmas decorations on Trafalgar Square. "Letter writing," says Father Bassett, "good letter writing, did the trick."

Are American editors similarly influenced by letters from readers? A Christian newspaperman tells a story which answers that question. A large-city paper began to publish Billy Graham's daily column. The Christian writer naturally was pleased to see Mr. Graham's witness in the paper and hoped that Christian readers would express their appreciation for the column. He discussed it with a friend on the newspaper who told him that not one reader had written to express interest in the column. The paper no longer carries it. There was no evidence that it was appreciated, so it was dropped. (And dozens of Christians doubtless complained to themselves and each other because newspapers "won't publish anything about evangelical Christianity.")

The other side of the coin is revealed by a little article clipped from the comic page of another paper published in the same city. The article said in part: "Your favorite comic strip will be back . . . Several hundred readers have called and written to ask if the Toodles' absence is permanent. It definitely is not . . ."

And so in this large city a comic strip flourishes in one paper while a column expounding Christianity dies in another. Why? Because the editors gauged reader interest by reader response. After all, how else could they tell what the readers want?

What about radio and television? Could your letters help to clean up the programs about which you so often complain? Paul Molloy, highly-regarded television editor of the *Chicago Sun-Times,* answers that question. Hear him: "A highly placed advertising man once told me that a dozen—repeat: a dozen—letters from viewers on the sponsor's desk were sufficient to raise old harry all the way down the line, through the company's advertising representative to the office of the network exchequer."

Just imagine what you and eleven other action-minded Christians could accomplish!

Letters are effective, according to these authorities in three different fields. Why is this true? It's simple. The politician wants your vote at the next election. The editor wants to sell you his newspaper or magazine. The advertiser on television or radio wants you to buy his product.

Complimentary letters to them let them know that you are a satisfied customer and encourage them to continue as they have been doing. Your complaint to one of them tells him that you are dissatisfied with his service. It is a warning that you are likely to quit patronizing him.

Agreed that it pays to write letters.

This question then: Why do so few Christians witness in this manner? Why didn't at least one Christian among the dozens who doubtless enjoyed the Billy Graham column write these six simple words: "Thanks for the Billy Graham articles"?

That question is answered by the same Christian newspaperman who related the incident.. "Protestants," he said, "particularly evangelical Protestants, tend to have an inferiority complex when it comes to writing letters to newspapers. Or maybe it's just laziness."

Inferiority complex . . . laziness . . . both reasons probably figure large in the lack of Christian witness by mail. If you haven't regularly voted by mail, likely, "inferiority complex" is the main reason. You just didn't realize how influential your letters can be. You didn't know that your votes really count in these continuing elections.

Of course, you can't plead that excuse after reading this article. You know that your letters do count.

That leaves you just one excuse!

## *Dear Mr. Sponsor . . .*

■ JULIET PROWSE does a sizzling dance that you feel would have been acceptable in a night club, but not on television. Alexander King's monolog on the Jack Paar Show offends you. The local station interrupts a kiddie cartoon show to plug an evening program with a disturbing scene of violence. Or you've finally had it with the "comfort zone" girdle-and-bra commercials.

Would a letter of protest, you wonder accomplish anything? Will it be read by a responsible person of authority who really cares? Will digging up the address and sending off your beef be worth the effort?

Yes and no.

If you write to the station, don't expect much more than a polite form letter of acknowledgment. Stations affiliated with networks are beholden to the networks for the time and programs made available to them. (This situation doesn't apply with independent non-network stations.)

Letters to the networks are pigeonholed. Once a year the network's continuity chief will glance at a sampling of those letters, make a speech about the "taboo" problem, and then the letters go to the incinerator. Letters to the advertising agencies involved are largely ignored. Letters to the Federal Communications Commissions are placed in large boxes in a government office.

The FCC has been getting letters for the more than 30 years it has been in existence. (There's reason to believe that the commissioners, under the new chairmanship of Newton Minow, will finally come alive. But after observing what the FCC has not done for three decades, I've become a wait-and-see type.)

A letter to the sponsor—the man who pays the bill? That's another matter. When the sponsor discovers he has displeased you as a friend, and may lose you as a customer, because of something offensive in his program—that letter is *not* pigeonholed.

A sponsor's representative once told me that 14 (repeat: 14) unhappy letters the day after an unpleasantness in one show had sent the sponsor into a towering rage—and there was some headrolling.

A South Bend (Ind.) reader, Mrs. Charles Manion, finally blew her top over the ill-bred child in that Handi-Wrap commercial, as well as the boorish husband who says: "After 20 years my wife has finally learned how to fix a lunch." She fired off a letter to the Dow Chemical Co. She got a courteous, prompt reply from a Dow executive which said, in part:

"I am sure you will be delighted to learn that the little girl you disapprove of in our commercials has been eliminated. A number of other housewives have written, voicing complaints similar to yours. We greatly appreciate these letters; they help us to do the very best advertising for you."

Mrs. Manion isn't limiting herself to this particular campaign. She tells me she's now "waging a war" against that girdle commercial (you know, the one that sits down and stands up and slips up and all that nonsense): "Whenever I buy undergarments I let the clerk drag out these products, then tell her I won't even consider them because of their advertising. In the privacy of the fitting room I usually 'lecture' on the suitability of their ads and hope every other fitting room has an occupant."

I think of Mrs. Manion and her individual courage. I think of those 14 letters. And I think of the power of 1,400 and 14,000 letters. Any more questions?

. . . *by Paul Molloy*

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*This article appeared in the Chicago Sun-Times, May 21, 1961, and is reprinted with permission.*

# IF YOU DON'T DRINK

## *Pays $100 Weekly from First Day for Li*

## NO WAITING PERIODS

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers Hospitalization Policy, which will pay you $100 a week in cash, from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's No. 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance—UNTIL NOW—cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive $100 a week in cash, from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food, hospital or doctor bills—anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is **your turn** to enter the hospital, it's too late to buy coverage at any price.

### THE GOLD STAR PLAN MAKES IT EASY!

With a Gold Star Total Abstainers Hospitalization Policy, you would receive $100 per week in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of $14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only $4 a month for each adult, age 19 through 64, or $40 for twelve full months. For each child under 19, the rate is just $3 for a month's protection. And for each adult of age 65 through 100, the premium is only $6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, *no limit* on the number of times you can collect (and the Company can never cancel your policy), and no limit on age!

Note! Gold Star fits in ideally with the Government Health Plan proposed for folks collecting Social Security! Yes, Gold Star was designed to go along perfectly with Blue Cross; with whatsoever other hospitalization you may already carry; with workmen's compensation; or with any new Federal Government Plan. Gold Star pays you *in addition* to any or all of these, to help take care of those hundred and one "extra" expenses.

Of course, any Government Health Bill that may be passed will take up to two years to go into effect and will offer only partial coverage at best. But your Gold Star benefits are, and always will be, paid to you in full, to be used as *you* see fit!

### *Christian Leaders say—*

JAMES DEFOREST MURCH, Noted Christian educator, author, editor: *"Your provision of lower insurance rates for non-drinkers is a real incentive to sober living and safe driving."*

ROBERT WALKER, President, Christian Life Publications: *"Non-drinkers are indeed indebted to you for the initiative you have taken in making available to them your "non-drinking" health and accident insurance policy. With the increasing alcoholic consumption and resultant accidents, it is grossly unfair for those who do not drink to pay the punitive premiums. May the Lord continue to bless you richly in this important service."*

DR. THOMAS F. ZIMMERMAN, President of National Association of Evangelicals: *"After carefully reviewing the favorable coverage and economical rate included in the Gold Star Hospitalization Program provided for total abstainers, I must say that I am tremendously impressed with this very fine program. It is to be most appreciated that those who take the position of total abstinence are now given an opportunity to reap a practical return as far as their own insurance rates are concerned. I congratulate the company for making available insurance coverage of this type."*

### Money-Back Guarantee

We'll *mail* your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides *exactly* what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have *everything* to gain and nothing to lose!

**Bank Reference: PEOPLES NATIONAL BANK**

**This plan offered by**

## DE MOSS ASSOCIATES, INC.

**VALLEY FORGE, PENNA.**

## AND AFFILIATES

**"Special Protection for Special People"**

# HIS IS THE NEW, LOW COST HOSPITAL ROTECTION YOU ARE ENTITLED TO!

## *to Readers of* UNITED EVANGELICAL ACTION

## IO AGE LIMIT • NO SALESMEN

Read what a blessing this protection has been to others:

**Maude L. Armstrong,** Los Angeles, California — *"The check came today. Thanks so much. You indeed are very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."*

**Mr. Seth T. Keffer,** LaGrande, Oregon—*"I greatly appreciate the service you rendered me in payment of my claim. Little did I know when I applied for my policy that I would need it so soon. Thanks for your service."*

**Mildred H. Mayer,** Elgin, Illinois—*"Thank you for your prompt attention to my recent claim. This check will cover those items not covered by other hospitalization insurance."*

**Lozelle D. Gordley,** Springfield, Illinois—*"Thank you for the remuneration on my claim; it was greatly appreciated. I shall be glad to recommend your insurance to my friends."*

**Arlene Munter,** Minneapolis, Minnesota — *"Your check which I received airmail was very much appreciated. It is a pleasure to have a policy where we feel our money is not going for drinkers who, of course, cause a great many accidents. Thank you again for your fine service."*

**Miss Esther M. Nelson,** Everett, Washington — *"Thank you for the check for $500.00 received yesterday. I have been telling others about your insurance, and now I have proof of your trustworthiness. Your help was wonderful at this time, so soon after my taking out this insurance."*

### Check These Remarkable Features:

- Guaranteed renewable. (Only YOU can cancel)
- Good in any lawfully operated hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash—tax free!
- Claim checks are sent out Airmail Special Delivery.
- No age limit.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays whether you are in hospital for only a day or two, or for many weeks, months or even years!
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

### *Only conditions not covered:*

Pregnancy; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

### ADDITIONAL BENEFITS

**Pays $2,000 cash** for accidental death.

**Pays $2,000 cash** for loss of one hand, one foot, sight of one eye.

**Pays $6,000 cash** for loss of both eyes, or both hands, or both feet.

**Pays double** the above amounts (up to $12,000) for specified travel accidents!

## RUSH COUPON NOW!
### TO ASSURE YOUR PROTECTION

APPLICATION FOR 843 0761

### Gold Star Total Abstainers Hospitalization Policy

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

**I also hereby apply for coverage for the members of my family listed below:**

| NAME | DATE OF BIRTH | AGE | RELATIONSHIP | BENEFICIARY |
|---|---|---|---|---|
| 1. | | | | |
| 2. | | | | |
| 3. | | | | |
| 4. | | | | |

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: . . . . . Signed: X . . . . . .

### HERE'S ALL YOU DO:

1. **Fill out application at right.**
2. **Enclose in an envelope with your first payment.**
3. **Mail to DeMoss Associates, Valley Forge, Pa.**

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

HERE ARE THE LOW GOLD STAR RATES

| | IF YOU PAY MONTHLY | IF YOU PAY YEARLY |
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| Each adult age 19-64 pays | $4. | $40. |
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| Each child age 18 and under pays | 3. | 30. |

SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

**DE MOSS ASSOCIATES, INC.**
**VALLEY FORGE, PENNA.**

**THE GOLD STAR PLAN** is underwritten by the following leading companies (depending upon your State of residence):

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Chicago, Illinois

**OLD SECURITY LIFE INSURANCE COMPANY**
Kansas City, Missouri

**SOUTHERN GENERAL INSURANCE COMPANY**
Atlanta, Georgia

**WORLD MUTUAL HEALTH & ACCIDENT INS. CO. OF PENNA.**
King of Prussia, Pa.

# Bookviews

***Arnold D. Ehlert, Book Editor***

### Guide to Old Testament

THE OLD TESTAMENT SPEAKS by Samuel J. Schultz. xii, 436 pp. Harper and Brothers. $7.00. *Reviewed by Dr. John Rea, member of the faculty at Moody Bible Institute, Chicago, Ill.*

Bible-believing Christians are living in a propitious day for the study of the Old Testament. While many theological butchers of God's Word continue to grind out modified forms of Wellhausen's higher critical theories to satisfy the appetite of neo-orthodoxy and liberalism, other scholars —evangelical and orthodox—have risen to serve a more digestible and nourishing menu.

New books on archaeology, history, geography, literature, theology, apologetics, and introduction with reference to the Old Testament and its times have been appearing in ever-increasing numbers since World War II. The greatest need in the church now is for up-to-date, conservative, full-length commentaries on the various books of the Old Testament.

This volume, by the chairman of the Bible and philosophy department of Wheaton College, admirably summarizes the history and literature of the Old Testament. It is a trustworthy guide to the historical setting in the ancient Near East, to the form and structure of the canonical books, and to their content. The volume contains fifteen maps and eight charts, as well as complete indices of biblical references, places, and names and subjects.

The author is abreast of the most recent historical studies and reports of archaeological discoveries and has incorporated the resulting information into his sane analysis of the leaders and events of Old Testament times. He does not emphasize controversial matters of criticism such as the authorship of the Pentateuch, but throughout displays his confidence in the integrity and accuracy of the Word of God.

To him the Old Testament is "The sacred history that discloses God's revelation of Himself to man." The words of the biblical writers—properly interpreted in their total context and in their natural sense according to the usage of their day—teach the truth without error." The necessary context to enable the Old Testament to speak to the reader *is* provided in Dr. Schultz's survey.

### The Case for Judgment

THE BIBLICAL DOCTRINE OF JUDGMENT by Leon Morris. 72 pp. Wm. B. Eerdmans Publishiing Co. $2.00. *Reviewed by Dr. Merrill C. Tenney, dean of the Graduate School of Wheaton College, Ill.*

Seldom does one find so much learning lucidly expressed in so few pages as in this book. In four short chapters: "Judgment in the Old Testament: *Shaphat,*" "Judgment in the Old Testament: Words Other Than *Shaphat,*" "Judgment in the New Testament: A Present Reality," and "Judgment in the New Testament: A Future Certainty," Dr. Morris has managed to present a complete study of the salient features of his subject. The biblical teaching is covered satisfactorily both for scope and for viewpoint, and contemporary discussion of judgment is represented by apt criticism of curent authors whose opinions are treated in footnotes.

The various biblical words related to judgment are explained and amply illustrated. Dr. Morris states unequivocally that while the judgment of God may be presently exercised in the events of history and in the life of the church, the final judgment will be "axiomatic." "The final judgment is not something that must be argued for. It is something that may be argued from. . . . A purely 'realized' eschatology is calamitous alike in its failure to reckon with the message of the New Testament, and in its tragic consequences" (pp. 55, 58).

Dr. Morris' book should arouse some fruitful thinking on this much neglected theme of Christian doctrine which deserves new emphasis today.

### New World—Same Gospel

WORLD CULTURES AND WORLD RELIGIONS—THE COMING DIALOGUE by Hendrick Kraemer. 386 pp. Westminster Press. $6.50. *Reviewed by Dr. Francis R. Steele, home secretary of the North Africa Mission.*

Two major trends in world events recently have exerted considerable influence upon the broad strategy of missions. One is political and social and the other is religious and theological. Widespread nationalism attended by or spawning revolution and grave tension together with the growing popularity of a one-church or ecumenical movement have effected drastic changes in the missionary enterprise.

Whatever complacency or reactionism formerly characterized the attitude and approach of Western missionaries has been largely dispelled by violent upheaval. If a smooth adjustment to the present is desirable we must confess that there have been much disagreement and confusion. In the scramble to adopt old ideas and methods to the new scene some basic issues have been overlooked and some fundamental principles have been obscured.

Professor Kraemer has attempted a solution to the problem by a review of the interrelations of Christianity with the major oriental religions of the world. The substance of the book derives from the Stone Lectures at Princeton Seminary in 1958 currently revised and amplified. Kraemer seems to believe that as a result of worldwide political and social upheaval "Orient and Occident are both in a process of re-evaluation of themselves and of one another" (p. 15).

He contends that a genuine "meeting" between the two thus far has been largely superficial and that in preparation for an effective meeting in the years ahead honest reappraisal on both sides will be most salutary. Therefore, he says, a glance at the problems and pains produced by increasing contacts between east and west in the past should make future relations less painful and more profitable.

As a general proposition this is quite true. There is no doubt that mistakes were made by Westerners in their earlier "invasions" of the east. But a word of caution is in order. If the men who carried the message, being fallible, made mistakes and must correct them, the message is true and needs no "rethinking" (p. 375). If it was in error, it is still in error; if it was correct, it is still correct. The message does not change with the years or the cultures; it is God's eternal gospel.

This is the major weakness of the book. Although Kraemer rejects the tendency to group all religions under a general humanism, he does not recognize that even Christian theism is an inadequate foundation. We must insist upon the exclusivism of historic orthodox theology or else we become entangled, to some degree at least, in relativisms (p. 366). The use of the term "dialogue" implies this confusion. The Bible does not urge upon Christians the duty of entering into a "dialogue" with a lost world.

There is no point in the missionary discussing comparative values in religion. All this sounds too much like the Athenians who, we are told, "spent all their time in nothing else but either to tell or to hear some new thing"—in constant dialogue. However much Kraemer may dislike "self-assertiveness," such must be the attitude of the

# the Christian answer to Communism

ONE OF A SERIES OF TEN DEFINITIVE STUDY GUIDES

## PART NINE: *The Christian Answer*

**Introduction:** The crisis to which we seek a Christian answer is more than just Communism as a political or economic system. It reaches into the area of religion, faith or creed. It is Communism in the role of religion that makes it a critical affront to Christianity and western civilization.

As Communism is moving to this point, it is waging a battle for the control of men's minds and hearts. It seeks to gain from them a commitment to their cause. At the same time Christianity seeks the same type of response from these same individuals, and it is at this point that they come into conflict.

Because Communism is opposed to Christianity in this fashion and has an atheistic materialism as its basic philosophy it is safe to conclude that Communism is a tool of Satan. Therefore, our opposition to it is not because of its political or economic systems, but because of its role as a false religion.

Because Communism is today the most vital and dynamic threat in the world and presents us with a basically spiritual problem, Christianity must provide an alternative to Communism or some other workable solution to the crisis of Western civilization as Prof. Hallowell has so ably stated (cf. Study Guide 8).

The Christian answer to Communism and the contemporary crisis has certain limitations which we must recognize. Basically this is the matter of realizing that Christianity is a religion and that what it teaches and says relates first of all to the religious needs and problems of man. Thus Christianity must be viewed as a way of life that has certain social and political implications although it is not in itself a political or social system.

On the other hand it is a fact that Christianity does have such far-reaching implications that make it the only effective answer to the ills of our society and civilization. Our task is to proclaim its message widely and forcefully enough so that its vital and dynamic force may be brought to bear upon the crisis we are now facing.

As has been pointed out in the previous articles in this series there is much about Communist practice that is evil and satanic in nature. Since satanic subtlety frequently assumes the guise of religion only a dynamic and orthodox Christianity offers an effective antidote to such forces as Communism.

In order to make the Christian answer to the contemporary crisis and Communism effective, its validity must be demonstrated and it must capture the hearts and minds of its proponents. Therefore the answer must be thoroughly thought out and have sufficient force to convince the Christian himself before it is suggested to others.

This answer must reach into all areas of life because it is here that the Communist way of life has had its great success. It has attempted with very positive results to be all things to all men. Christianity must do the same, not because it must follow the lead of Communism, but because this has been its historic strength. In a large measure the inroads of materialism and Communism upon western civilization have been made because of a neglect of the "whole gospel."

**Content of Our Answer:** Christianity gets to the heart of the crisis. It has a message for the hearts, minds and souls of men. It is able to deal adequately with the crisis with each individual and thus ultimately with the problems of society and civilization. Perhaps the primary problem is that of the basic premise. Materialism is atheistic and holds the idea that reality is only in the realm of matter and the material which may be perceived and scientifically substantiated. Christianity maintains that while there is this world of perceivable reality there is also reality in the realm of the non-material or spiritual which is beyond the here and now and is superior. This allows for such concepts as God, soul and spirit which are vital in the Christian answer.

A materialism cannot deal with the non-material. This is just what Communism attempts to do when it, a materialism, becomes a religion and thus deals with matters of the spirit. Christ was well aware of this plight of man when He said, "Man cannot live by bread alone." Still more emphatically He said that a Christian's treasures are to be heavenly or spiritual (non-material) rather than a part of this earth. It is the spiritual orientation of man that is of ultimate significance. This fact also colors the present life and makes it meaningful and provides integration for all aspects of thought and action. Because Christianity is non-material it deals with the realm of the spiritual and is thus able to speak to man's spiritual needs and all of life that is related to them.

To determine the specific nature of the Christian answer we must review some of the specific doctrines of Christianity. As a source of authority for these matters the Christian turns to the Bible, the Word of God. Christianity does not claim that the Bible is a textbook for *every* subject, but in the spiritual realm and with respect to man's nature and his relationship with God it speaks authoritatively and with finality.

It is with these very problems, that one must start in developing a Christian answer to Communism. And, if it were to be summarized in a phrase, it would be biblical theism. This means a theism or belief in God based upon the Bible and all the implications thereof.

**Man:** The biblical view of man begins with the fact that he was created by God in the image of God (Gen.

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Writer: Thomas O. Kay

1:26). This includes a will which is free since God did not create man as a mere automaton. There was the possibility that man would disobey the Creator and thus sin. Once having done this man could no longer be counted as perfect. Having fallen (Gen. 3:7) man was sinful by nature and inclined to be disobedient unto God. God was not the author of sin, although He permitted the sinful act to take place. Man had succumbed to the temptation of the devil.

The contemporary world thinks of man as basically good and rational. Upon this premise it is easy to develop the possibility of man's working out his own solutions so that ultimately a man-made paradise will be established on this earth.

With graphic realism the Bible sets forth man's true condition in a few short phrases. It states in Romans 3:23 that "all have sinned and come short of the glory of God," and also in the tenth verse of the same chapter "There is none righteous, no not one." Thus, there is no doubt that all men are guilty before God because of their sinful nature.

**Sin:** Sin is that which is opposed to God. Hence it is evil. Basically it comes from man's fallen nature and his inability to do good unless aided by the Spirit of God. The unregenerate person is able to do partial good. But, in the long run it is useless since it is done unto self and will not be sufficient to offset the problems of man's essentially sinful nature. God who is perfect cannot look upon sin or accept the works of sinful hands.

Man in his fallen state is thus cast out from the presence of God and this remains as his greatest problem in all of life. Unfortunately, it is not always recognized as such. Since man was created in God's image for fellowship with God, his chief end according to the Westminster Cathechism is "to glorify God and enjoy Him forever." The only solution to the problem is to restore a right relationship with God and that means dealing with the sin problem.

Sin is primarily personal, but because man is a social being and has relations with others it will also affect the actions and behaviour of a group. Thus we have such things as evil in government. It is not the politics or government that is evil, but the men involved are sinful and under the control of a sinful nature and do things which may seem right or good according to their standards, but which are evil. Sin-hardened men fail to see the significance of wicked actions when their individual responsibility may be clouded by the group. The fact remains that sin is the product of the individual and his choice. The evil in one's environment derives from man. Man is *not* corrupted by his environment.

Sin has alienated man from God. This is true even though man refuses to recognize the fact of sin or the existence of God. Sin is disobedience to God and His terms for a restored relationship are necessary.

**Redemption:** This is the means that God has ordained for man by which he may be brought to a right relationship with Him. God having created man did not leave him in the situation in which he had become entangled. God thus made it possible for man to choose to come to Him, just as it was possible for man to choose to sin. This required a sacrifice, an offering acceptable unto God so that the repentant sinner might turn his back toward sin and seek forgiveness from God who is merciful as well as righteous.

For the Jews God has ordained specific sacrifices as symbols or types of the perfect sacrifice which a perfect God required. These sacrifices looked forward to the ultimate Sacrifice, the death of God's Son, the Lord Jesus Christ. Thus, Christ bore the sin of the world so that all who believe would be restored unto God. Man is thus seen in God's sight through Christ. It is not on his own merits that man is able to achieve this, but by the merit of Christ which atones for our sin. Incomprehensible? Yes, but biblical, and the supreme example of God's love for His lost creation.

"Behold the Lamb of God, that taketh away the sin of the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16)

Sin merited death (Genesis 3:3. 19, Romans 6:23). However, when atonement was made in the death of Christ, life replaced death—not physical death, but spiritual death. Thus we have a new life for the present which is able to glorify God, because it accepts the sacrifices of Christ. There is also a life for the future, a spiritual life, everlasting, with God. The redemptive process thus set down; and there is no other (John 14:6), is the only means by which one may be restored to God. These are His magnanimous terms.

This does not mean that sin is impossible for the one who has accepted the merits and shed blood of Christ as his means of salvation. It does mean there is a forgiveness of sins that are committed. We have a new nature, but the old nature refuses to submit itself to the Spirit of God who is now able to dwell within. Paul experienced this problem and wrote about it in Romans 7.

One cannot achieve the merits of Christ by action, gift or ritual. It is a matter of personal faith. This was the keystone of the Reformation and Protestant theology (Romans 1:17, 5:1). By believing God's Word to be true and accepting the work of Christ one is able on these grounds, through the exercise of faith (Hebrews 11:1, 2), to come to God.

This redemption or salvation experience is the keystone of the Christian experience and hence is vital and meaningful in every area of daily life. It is this that offers purpose and direction to all human activity, corporate or individual. Herein is the basic answer for all of man's ills.

**History:** Christianity provides not only the adequate answer for the sin problem, but also meaning and direction for life. This is an underlying principle of the Christian philosophy of history and is needed to understand the goals of history and the end of time.

The Christian experience recognizes the supremacy of spiritual things. This means that eternal life or life with God is the ultimate reward of the Christian. However, there are results for the present in the here and now. One of these is that a Christian is better able to understand the purposes of God and the course of history. This makes life at the moment meaningful, for all is done in relationship to an ultimate purpose and goal.

Also since this is the case, the things of the present world, the material possessions, take on a new meaning in the light of Jesus Christ. Things material, which in a materialistic society become ends in themselves, are now means to an end, as they enable one to better serve his Lord and Master. All things take on a new perspective and fall into their proper place as a fully Christian sense of values is established.

Primarily, one's vocation is a matter of service to God. But it also has practical implications for the Christian as a member of his community, his nation and the world. This obligation and responsibility is clearly taught in two well known scriptural passages —Christ's summary of the commandments and the parable of the Good Samaritan (Luke 10:25-37).

Although the Christian sees much that is evil in the present world, he looks for the inevitable triumph of right over wrong. The history of this earth will eventually come to an end with the return of the Lord Jesus Christ to claim those who have been restored to a right relationship with God. They will ever live with God. Those who have not are condemned to everlasting punishment, unable to ex-

perience a life with God. The former is the Christian's hope. This pervades all of his thinking. This has been true throughout the history of the Church. Even though the cause of Christ is inevitable and sure, just as Marxian inevitability has prompted extensive action, so the inexorable cause of Christ has prompted Christian service.

**Implications:** For some the Christion message means that they are to devoid themselves entirely of worldly concerns. This is not the case. There is a vital concern which all should have for the world about them. Christianity does have a social and political ethic which must guide the individual in these areas of life.

Augustine, the church father of the early fifth century, in his work, *De Civitate Dei* (The City of God), develops the idea of two cities, the city of earth and the city of God. These are two communities intermingled. They are distinguished by the common attraction that one member or citizen has for the other. Since these cities represent basic opposites they are always at odds or war with each other.

This Christian classic was written in a day when political and social systems were in decay and a decadent Christianity was challenging the vital church. It points out the role of the Christian in such a society. Many of his ideas were derived from Paul. Although Augustine was not an inspired writer in the biblical sense, his keen mind helps us in understanding the relationship of the Christian to society and culture. In this way he helps us to get to the solution of the problems presented by the contemporary crisis and the problem of a truly Christian answer to Communism.

This dichotomy of interest upon the part of the Christian is a result of his twofold nature, spirit and body. Thus he is a citizen for the time of this world, but ultimately a citizen of heaven. The church or body of believers becomes the agency of God in history as He brings about His ends. The state ultimately serves these ends, although it is not integrally bound to the church. This does indicate, however, that the Christian has a social and political responsibility as he seeks to do God's will and influence the life on the city of the earth.

What does the Bible teach regarding the position of a Christian on these matters? Scripture is not always very clear, though much is implied. It is the purpose of this study to indicate some of these implications and something of what they mean for Christians. It is this facet of Christianity which to a large extent has been overlooked by evangelicals in the past. This has caused their message to lack vitality and appeal.

In Marxist thought political power is evil and is to be finally destroyed in the eventual Communist society. This is known as the "withering away of the state." On the other hand, the Christian views political power on the basis of New Testament teaching as neither good nor bad in itself. The problem lies in how it is used—whether for good or evil. To set such things right a revolution has often been used to change the situation with a change in government. But for a Christian this poses real problems since according to Romans 13 he is obligated to obey a temporal government because it has authority vested in it by God. As a result a revolution does not abolish authority for the Christian but merely replaces one with another.

For the Christian the state is but one possible grouping of people in society. It is established as a means of organizing and administering man's political activities for his own good. Thus that state which is most conducive to the good life is the best. This means that any type of government—pure democracy, republic, monarchy or aristocracy may fulfill this purpose. However, as the early church fathers, the reformers and others have pointed out, where the state attempts to enter the realm of conscience it is trespassing on sacred property of the individual. This then leads to the doctrine of passive resistance which the church has resorted to on many occasions throughout its history.

The state and its operation—politics in a broad sense—are neither good nor evil. They are what people make of them. The Christian can use political means to develop a better state. It follows that the Christian will strive to build a state more in keeping with basic Christian principles and thus create a government that is more conducive to the good life. It is only as individuals take part in political action and become aware of their proper relationship that politics have meaning. The state is made up of individuals.

The Communists realize that every man is concerned with his own well being and offer him much. However, they are ultimately more concerned with society or the larger group than the individual. As a result the individual is lost in the state. A non-Marxist socialism may also claim to do the same thing, but there is a great danger of losing the individual in the group. However, if some degree of individualism is maintained, it is a possibility for a state organization just as much as any other form.

Just as there is no specific political form which is necessarily Christian, so also there is no economic system that is necessarily Christian. Capitalism, which has gained a certain popular sanctity in its associations with Protestant Christianity, had its modern origins even before the days of the Reformation. It does allow for a well developed individualism.

However, in its logical outworking it is every man for himself. This is an open temptation for greed and selfishness to have full sway. In the hands of non-Christians or those who do not have high ethical ideals, it becomes a tool of evil. Man being what he is must have some checks upon such activity. On the other hand if too much economic power is placed in the hands of government it tends to stifle individual initiative and responsibility to one's self, his family, friends and all of mankind.

The powers of government and state when so increased begin to encroach on the individual and his personal liberties. The problem is to find a proper balance. The very crux of it lies in the fact that Christianity goes beyond political and economic systems. They are not basic to the issue that is at hand.

It has been the thesis of this study that basically the problem is one of culture. Since it is a religion that gives meaning to culture, it is primarily in this area that the Christian comes into conflict with Communism. However, as has already been pointed out a religion must find expression in the hearts and lives of individuals. For a Christian the acceptance of the gospel and thus of Christ and His work as Redeemer bears implications for culture.

Various possible relationships are discussed in Richard Niebuhr's volume, *Christ and Culture* (New York: Harper, 1953). Some believe Christ to be antagonistic to culture, others that He transforms culture and some that He transcends or goes beyond culture. Because the Christian is concerned with the realm of the spirit, it becomes obvious that Christ is beyond culture. On the other hand, Romans 12 suggests that since the individual is to live a transformed life in his associations with the world there is at least for the individual something of a transformation and culture takes on a new meaning in or through Christ.

Because the Christian has the opportunity to participate in politics and because his new life in Christ gives new meaning to culture and all that is necessary for life, the Christian has an active role in society. This does not make all of society as such good, nor is it a compromise of the doctrine of separation as found in II Corinthians 6:17. Because the Christian is what he is, someone

different, he is able to influence for good the world about him.

This is not designed to bring heaven on earth, as mere works will not regenerate the people round about. They too must experience personally the redemptive power of Christ's blood. But note the exhortations of Scripture:

"Ye are the salt of the earth."

"Ye are the light of the world."

"Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matthew 5:13, 14, 16).

"Be ye doers of the word, and not hearers only."

"Faith without works is dead" (James 1:22, 2:26).

The Christian is to express in action his own personal experience. This is perhaps the greatest and most important exhortation for all Christians. Christ commanded it when He said: "Love God and then thy neighbor as thyself." Yet we must recognize that most people, including Christians, are largely motivated by self interest.

When the great extent of self love is realized then it is easy to see how difficult it is to love one's neighbor as one's self. The Christian must carry the message of the gospel to all. This is not just the message of salvation or the spiritual message, but the message to the whole man, the whole gospel of Christ.

It is at this point that the gospel message has become weak. The neighbor has not only been forgotten, but he has often received only half of Christ's messages. The area of social ethics has often been ignored. We must ask ourselves: "What does the gospel mean with regard to our relations with our neighbors—both Christian and non-Christian?" For how can one determine who is a "neighbor" if Christian social responsibility relates only to those who are believers? Is man to judge?

Communism, humanitarianism and other religious and pseudo-religious movements have left evangelical Christianity behind as they have become concerned with the social responsibility of man to man. Notice that Christ ministered to the physical needs of those around him. Recall the account of the good Samaritan who laid aside his personal prejudice to minister to the physical needs of one with whom he did not ordinarily associate.

Does the Christian believe in human rights—in the dignity and worth of man as man? Whatever his belief, his actions will betray him. These things a Christian must believe and they must be made clear in his message, life and action. A proper social concern and consciousness must be brought back to evangelical Christianity, not to keep up with liberalism, the social gospel, Communism or anything else, but because it is an integral part of the teaching of Jesus Christ.

The Christian answer thus is distinctive and superior to other solutions on several counts. It has a message for the whole man which opens the door for ministry to both man's physical and spiritual needs. Christianity is also pertinent to the contemporary problems whatever they may be and wherever they may be found. This is due to the supra-cultural character of Christianity. It is all things to all men. It is not a mere "pie in the sky" message.

Also, Christianity ties together the elements of "being" and "becoming." That is, it provides meaning or intelligibility to existence. That is the Christian is, and he is yet to be something; but they are related. It is toward this that the Christian directs his present life.

Christianity is not all strictly logical or rational. Nor for that matter is there any other religious system that is entirely logical and rational. Faith must enter in. Christianity offers the most adequate solution to man's ills. It requires a step of faith to accept its claims.

The Christian answer to Communism tends to be idealistic. Can it be made practical? That is the real test. That will be discussed in the final chapter. One may also detect a large degree of fatalism in a Christian philosophy of history. All is left up to God to work out according to His will. However, in becoming a Christian a choice was made to place one's will at God's disposal and thus commit the whole of life to Him. When this is done, the Christian has entered into the service of God. Therefore one must be active. A passive fatalism is not scriptural.

Biblical prophecy indicates that the church will be punished for its apostasy and that there will be challenges. Does this indicate that the Christian must resign himself to the inevitability of Communism as a tool of God and thus not take action against it? As stated earlier, the Christian is in the army of God and must oppose the devil and that which is being used by him. God will determine the outcome, though for the time being He may permit the triumph of evil forces. This is not for man to judge.

**The Meaning:** First of all the Christian answer means salvation—one's own and then that of others. This is the spiritual side of the gospel message and the most basic. It alone can change and transform lives. To change society the individuals that are a part of it must be changed. Since evil is the problem, a spiritual answer alone can solve it. For this the gospel message of salvation is sufficient. In conjunction with the presentation of the message of salvation there is the message of social improvement. This is an outgrowth of the changed heart that radiates true love for all mankind and makes the Christian message more appealing.

The Wesleyan revival in England led to a humanitarian concern on the part of Christian leadership that led directly to the abolition of the slave trade and factory and prison reform. Such has been the case at other times in history and can be true today. Since Christianity has been dead to these problems of late, it has lost much of its appeal and vitality.

Communism has taken up where the social gospel left off. The Christian must take positive social action that counts, if his message is to receive an audience of the size and scope necessary for Christianity to do what it is capable of doing against any of its enemies including Communism.

Christianity does have the answer to the moral crisis of the day as well as to the threat of Communism which is a representative symbol of the more basic problem—sin and evil. The Christian answer is superior to other alternatives. The Christian lives and must live where he is. Furthermore his life is in the present world. These matters cannot be sloughed off for sometime in the future or for someone else. Salvation has immediate implications for the social order. Evangelical Christianity must show the world that it is all that it claims to be—Christ's.

### Suggested Readings


Rogers, Edward. *A Christian Commentary On Communism.* New York: Frederick A. Praeger, 1952. Perhaps the most orthodox in theology of any of the major works dealing with this problem. The last chapter is very good.

Cairns, E. E. "Philosophy of History" in "Contemporary Evangelical Thought" edited by Carl F. H. Henry, New York; Channel Press, 1957.

Hallowell, J. H., *Main Currents in Modern Political Thoughts* New York: Henry Holt and Co., 1950. p. 695.

"Only if we are concerned about the salvation of our souls shall we be of much use in saving the world, only if our eyes are focused on the Kingdom of God shall we see with clearer vision what needs to be done here and now, only if we surrender our wills, as completely as men can, to the will of God, will we be enabled by the power of God to make the self-sacrifices which the salvation of the world demands—in short, only by aiming above the world shall we succeed in mastering the world."

Christian missionary. Purged of accretions from our so-called Western Christian materialistic culture and bathed in an atmosphere of genuine Christ-like compassion, the message still is: "God *commandeth* . . . all men everywhere to repent."

However, we have much to learn about those to whom we take the gospel—how they think and why they are what they are. Kraemer has a great deal of information along this line on Islam, Hinduism, Buddhism, and other Oriental religions. In order to "speak the truth in love" effectively we would do well to employ every aid in learning to understand and sympathize with the people to whom we go. We are indebted to Professor Kraemer for providing the much-needed assistance.

### Wide-Angle View of Education

A CHRISTIAN APPROACH TO EDUCATION by H. W. Byrne. 362 pp. Zondervan Publishing House, $4.95. *Reviewed by Dr. Peter Veltman, chairman of the Department of Education and Psychology at Wheaton College, Ill.*

Here is a book which aims to cover "every phase of the educational picture." It consists of three sections: "The Foundations of a Christian Approach to Education"; "The Implications for a Christian Philosophy of Education," and "The Content of a Christian Philosophy of Education." Focus for the content of the book is the historical Christian theistic position—"a Bibliocentric View," the subtitle.

A series of exercises is appended to each chapter of the text which is designed "to provide an introduction to a Christian approach to education for evangelical Christian schools and colleges."

There appears to be little which might be considered in Christian education which is not touched upon in this volume. As a result, there are many lists of material, often little more than a cataloging of items. One could wish for a greater probing in depth and perhaps a delimitation of the scope of the book. An extensive bibliography is one of the helpful features.

Many diagrams and charts are used. A graphic device may certainly aid understanding. One is compelled, however, to ask whether there is not a point below which it is not necessary to show interrelationships by a "chart" and perhaps above which relationships become so complex that charts are of little help.

The third section of the volume, except for its much extraneous detail, makes a significant contribution toward an attempt to establish a Christian philosophy of education in specific subject matter fields. Editing of the book leaves much to be desired.


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# WORLDview

A PENETRATING SURVEY OF THE NEWS BY THE EDITOR

## In Tokyo Many Heard —and Some Believed

In Tokyo this Sunday some 700 churches are full of young babies—not little children who can't walk or talk—but spiritual children who were born again during the Tokyo Christian Crusade which closed June 4. Of the 8,940 who went forward in response to Dr. Pierce's nightly evangelistic invitation in Tokyo's Meiji Auditorium, about half indicated they were making definite commitments to Christ. The others who had expressed a desire to know more about Christ will be contacted by churches in the days ahead in a program of careful follow-up.

In addition to those who went forward in the night meetings, more than 2,000 made decisions in outside meetings in schools, prisons, hospitals, stores and with various business and professional groups.

Total attendance at the month-long crusade topped 237,000 and it was estimated that at least 173,400 different individuals attended. Tens of thousands more heard the gospel as Dr. Pierce ministered to over 22 stations in a weekly television outreach to all Japan.

The crusade had gotten off to a slow start because of local opposition to it by a pastor, leftist groups and even Radio Moscow. But Christians around the world prayed and attendance figures reflected the ever-increasing impact as the meetings continued. Nightly attendance at the auditorium averaged 4,685 the first week, 6,203 the second, 8,428 the third, and the last two nights saw record-breaking attendance totals of 17,000 and 22,000 plus.

Dr. Paul S. Rees led a special series of seminars that ministered to hundreds of Tokyo-area pastors throughout the crusade, including 1,600 ministers from throughout the country during the third week. Teams of speakers and musicians held scores of daytime meetings for students, factory workers, policemen and other groups.

Particularly fruitful were the special efforts among the huge student population in Tokyo. Bill Bright led a team of seasoned Campus Crusade workers in witnessing to college and university students. Hundreds of high school students were ministered to by Sam Wolgemuth and Jack Marshall of Youth for Christ International. In a

**CRUSADE SCENES**

1. Dr. Bob Pierce preaches the gospel in Tokyo's huge Meiji Auditorium.

2. In the counseling room, confession and commitment as a young Japanese woman receives instruction in the way of faith.

3. A special prison crusade service calls to mind the words of Jesus, "I was in prison and ye visited me."

girl's school of 8,000 students, where no invitation was permitted, twelve girls came to say they wanted to accept Christ.

Men like Dr. Wilbur Smith of Fuller Theological Seminary, Dr. Fred Smith of the University of Minnesota and Dr. Ralph Byron, chief surgeon at the famed "City of Hope" cancer research and treatment center, spoke to many faculty and professional groups as well as to students.

Dr. Richard C. Halverson directed a team of 50 business and professional men in the same business or profession.

Although the open opposition which was expected did not materialize, the opposition never relaxed and the pressure never subsided. But there was a growing spirit of enthusiasm and support. The gospel had been preached throughout a nation and even as on Mars Hill—some believed.

## Curbing Red Plotters

FOR NEARLY ten years—since shortly after Congress enacted the internal security act in 1950—the Communist Party in the United States has been hiding behind the Constitution and the American right of judicial appeal. But last month the Supreme Court struck down every argument and ruled that it must register with the Justice Department as a Communist action organization dominated from Moscow.

The ruling was a heartening one—despite the anguished cry of the Communist Party in New York that it was a "crushing blow at democracy and the Constitution"—and is expected to put the Subversive Control Board back in business. The board had three times ordered the party to register with the Justice Department and each time the day of reckoning had been postponed by appealing to the courts. Anti-Communist legal activity was brought to a standstill waiting for the Supreme Court to rule. Now the wheels will begin to roll again and the Justice Department is expected to start new citations of front organizations to the board.

The provisions of the internal security act which now go into effect are:

1. No party member may apply for a passport or a renewal of one.

2. No party member may hold a nonelective federal job, work in a defense plant, or serve as an officer of a labor union.

3. The party must file a list of its members and its financial records with the Justice Department.

4. Any propaganda it sends through the mails must carry on the outside the statement that it is "disseminated by ________, a Communist organization."

5. If the party fails to register its entire membership, members not registered would be subject to $10,000 fine or five years in prison for each day of noncompliance.

**The Communist Party** contended the registration law is a bill of attainder in that it imposes punishment without judicial trial, restrains freedom of speech and association, and makes members subject to self-incrimination by filing statements. In his exhaustive opinion, Justice Frankfurter rejected all of these arguments. (See statements above from Frankfurter's opinion.)

In another case the high court also upheld the validity of the "knowing membership" clause of the Smith act, which makes it a crime to belong to an organization knowing that it advocates the violent overthrow of the government. The court split five to four in both cases. The majority accepted as a working premise that neither the First nor Fifth Amendment could have been intended as flat authority for agents of a foreign-led conspiracy to destroy the United States.

And so after nearly ten years of waiting and legal maneuvering, the properly constituted bodies can start the thankless and oft-criticized task of digging out the Red termites in the nation's woodwork.

## COMMUNIST CONSPIRACY EXISTS

IN WRITING the majority opinion for the justices of the Supreme Court who ruled against the Communist Party in the U.S., Justice Felix Frankfurter upheld the work of Congressional investigating committees and their findings over the past 15 years.

Congress, he said, has found by detailed investigation that "there exists a world communist movement, foreign controlled, whose purpose is by whatever means necessary to establish communist totalitarian dictatorship in the countries throughout the world, and which has already succeeded in supplanting governments in other countries.

"Congress has found that in furthering these purposes the foreign government controlling the world communist movement establishes in various countries action organizations which, dominated from abroad, endeavor to bring about the overthrow of existing governments, by force if need be, and to establish totalitarian dictatorships subservient to that foreign government.

"And Congress has found that these action organizations employ methods of infiltration and secretive and coercive tactics; that by operating in concealment and through communist front organizations they are able to obtain the support of persons who would not extend such support knowing their true nature; that a communist network exists in the United States; and that the agents of communism have devised methods of sabotage and espionage carried out in successful evasion of existing law. . . .

"It is not for the courts to reexamine the validity of these legislative findings and reject them. They are the product of extensive investigations by committees of Congress over more than a decade and a half. We certainly cannot dismiss them as unfounded or irrational imaginings."

## School Aid Pressure On

DANGER IS SEEN in the joint efforts of the Roman Catholic Church and organized labor to force through Congress the issue of aid to parochial schools. The announcement of labor's support for aid to church schools was made by the AFL-CIO's chief lobbyist in Washington who termed it as "the logical extension of what is already being done" under the National Defense Education Act of 1958.

This act now provides for the purchase of teaching materials in science, mathematics and foreign languages in private schools. In new legislation now under consideration in Congress it would be broadened to provide loans for buildings which would be used specifically for the teaching of those subjects, plus vocational education. (For NAE's position on this question see "Capital Commentary" on page 4.)

The new proposal represents a basic shift in Catholic strategy which had first called for a share of basic federal aid or total rejection of the whole thing. The reason for this switch—apparently—is the fact that the Kennedy administration so strongly opposed outright aid and because of the storm of public opinion against it. By getting an amendment to the National Defense Education Act, the Catholics would not only get initial help for their school systems, but would have set a precedent for asking for more. The initial act is now being used as the precedent to argue for its expansion to include the Catholic goals.

Already vigorous opposition to this

# Reds Bid for World Youth Support

Soon now the world will be treated to another dose of Communist propaganda coming from the World Youth Forum scheduled to be held July 20-30 in Moscow. Its theme will be "Youth of the Mid-Twentieth Century and Their Problems."

This prospective meeting, now being busily organized, is but another facet in a ceaseless drive to enlist world youth in support of Soviet foreign policy objectives.

Until now the favorite vehicle for gaining youth's interest in Communism has been the periodic staging of World Youth Festivals. These have been big, showy spectaculars. While the Youth Forum will keep some of the features of the festivals, there will be less emphasis on the gymnastic spectaculars and more on seminars and discussion groups.

One of the reasons for the change in strategy is that there was more danger of the free expression of ideas in the festivals than the Communists could safely handle. At the festivals, especially the last one in Vienna which was the first one held outside the Communist bloc, the principal difficulty was in controlling the tenor of the meetings. At this festival and the earlier ones in Moscow there were non-Communist groups attending. Their parading in the stadiums or attending an athletic event presented no trouble to the Communists. It was in the seminars which they tried to attend that the difficulties commenced.

Whatever the subject being discussed—metallurgy or philosophy—each seminar had a monotonous pattern. It opened with a lengthy paper prepared by an Eastern European or loyal Communist from another area whose theme was the superiority of the Communist system in approaching whatever problem was under consideration. But the discussion couldn't always be controlled and the Soviets were apparently rather jarred because "unorthodox" views kept creeping in.

Such intrusions at Vienna caused considerable disorder in the well-oiled festival machinery. In the seminars there were arguments and dissension, with occasional strong-arm tactics being resorted to by the Communists to regain control.

Moscow is planning for better success in the 1961 Youth Forum. The audience will be more limited. The method of delegate selection is more tightly controlled than in the earlier festivals and the meeting will be held behind the Iron Curtain.

Moscow wants a smooth-running meeting so that Soviet control will not be too obvious to the world and the delegates from the uncommitted countries. If embarrassing questions are raised in the sessions, however, the Forum will assume the character of the earlier hard-line and tightly-controlled Communist youth meetings.

As in the past front meetings, the Soviets are trying to get the significant organizations from the underdeveloped areas, whatever their political cast, knowing that they can keep basic control through large bloc delegations, left-wing or Communist groups from Europe and North America, and sympathetic delegates from the underdeveloped areas. The only formal stipulation on participation is that it exclude any "organization holding fascist principles or using fascist methods, any advocating racial or national discrimination." This proviso is of more significance for propaganda than for actually being used to exclude anyone, since the Spanish and other groups against which it is directed are hardly likely to seek participation in the first place.

Although the Soviets can expect negative responses from a number of youth groups they would like to have in Moscow, such as the All-India Youth Congress, they probably will be fairly successful in attracting representative organizations from Africa and Latin America.

A "Forum Fund" has been established to provide a shield behind which such amounts as may be needed can be supplied by the Soviet government to pay for the transportation and expenses of youth from underdeveloped areas. Even those who are not fully provided for from "the Fund" will receive heavy discounts. The Soviets have mentioned $5.00 per day to cover meals, accommodations, recreation, and "everyday services." This rate compares with the $10.50 per day usually charged for such services at the cheapest Intourist rate.

In recompense for a heavily subsidized vacation, Moscow this summer will expect youth to return to their homelands to work among friends in support of "peace," as enunciated and defined by Moscow.

move for aid to church schools has arisen. The Council of Chief State School Officers, the National Education Association and the U. S. Chamber of Commerce have all spoken out strongly against it. To help church schools, say these groups, would be to destroy the public school system as we know it today and establish different kinds of competitive educational systems.

Among the religious groups who have testified before Congressional committees on this matter have been the Baptist Joint Committee on Public Affairs, the National Association of Evangelicals, the National Council of Churches, the National Lutheran Council, and POAU. Unanimous in their testimony has been the key statement that any kind of aid to church schools would be a basic violation of the constitutional principle of separation of church and state.

As of press time (mid-June) the issue was still unresolved, but Representative John McCormack is leading a bloc of representatives who are either Roman Catholic or have large Roman Catholic constituencies in a determined push to get every bit of money for the Catholic church which can be squeezed through. There is still time for you to express your opinion to your Congressmen. Your carefully reasoned and well written letter expressing opposition to expansion of the National Defense Education Act (H. R. 6774) and the Green Bill for higher education (H.R. 7215) is needed now. A flood of letters is needed! Write your legislative representative today.

## Harassment in Spain

Harassment of Protestants continues in Spain. A late report to *Action* from that country reveals that in Barcelona on June 7 almost 5,000 pieces of evangelical literature were confiscated. It was valued at more than 14,000 pesetas ($233).

It had been published by Ediciones Evangelicas Europeas, literature department of the Worldwide European Fellowship (USA) and the Evangelical European Mission of Switzerland. The confiscated material was put into a room of the printing shop and then sealed. The publisher and printer are now waiting to see what will be done with the literature and whether or not they will be fined.

## New Violence in Colombia

If Catholic-Protestant relationships in some parts of Colombia are improving, as reported in *Action* some months ago, apparently Father Jeremias Contreras, parish priest at Repelon, hasn't heard about it. When Prot-

estants of that town gathered in a private home for a religious service on May 17, he accompanied a mob of school children and adults in an attack on the group. They were insulted and stoned until rescued by the mayor.

"Thirteen years of religious persecution in Colombia have resulted in an appalling total of 116 Protestant Christians martyred because of their religious faith, 65 Protestant churches and chapels destroyed by fire or dynamite, and over 200 Protestant day schools closed," according to James E. Goff, secretary of information for the Evangelical Confederation of Colombia.

The latest attack at Repelon, a country town with a population of about 8,000 where Protestant services have been held for over a year, involved a mob of some 300 school children and adults. The children surrounded the house where the service was being held and there Father Contreras spoke to them about the danger of Protestantism in their town. He said that Protestants were not wanted there and referred to Protestant pastors as "damned dogs." The priest then led the children in singing "Ave Maria" and the hate song, "We Don't Want Protestants." Students from a girls' school said that Protestant pastors go to bed with women members of the congregations and shouted "daughters of whores!" at the women in the house as they made obscene gestures with their hands.

Stones were thrown and several members of the congregation were struck. The siege continued for about an hour-and-a-half when one of the men escaped and got the mayor to restore order.

When questioned about the attack, Father Contreras said that he would prevent the spread of Protestantism by any means necessary, even "by blood and fire."

## Local Ecumenicity Planned

APPARENTLY CONCERNED about criticism of the National Council of Churches at the local level, as well it might be, the General Board of the NCC approved a program of local ecumenical education at its recent meeting in Chicago. The program was recommended by Dr. Roy G. Ross, general secretary of the NCC, who said, "Declarations by national or world church bodies regarding their ecumenical commitments create an impression of insincerity when their local congregations seem to proceed as branches of sectarian bodies without any vital form of communication and cooperation with one another."

While commending union services, Dr. Ross said that local churches "must not be allowed to think that an interchange of pulpits" or joint services alone "constitute an effective ecumenical witness." He stressed that a "common witness" is best expressed in "service to the needs of the community."

In an apparent reference to the mounting criticism of the social and political activities of the National Council of Churches by many local churches Dr. Ross noted that while "a great majority of informed laymen look favorably upon the ecumenical movement and councils of churches," there is a considerable percentage of laymen "who have unfavorable prejudices." Vigorous protests of council policies are coming almost daily from churches within the council. Presbyterian, Baptist, and Episcopal churches have been the most vocal with strong resolutions coming from influential congregations within those denominations. One of the most recent is a statement by the Session of the nation's largest Presbyterian congregation, First Church of Hollywood, charging the NCC with "advocating precisely the things sought by the Communist Party."

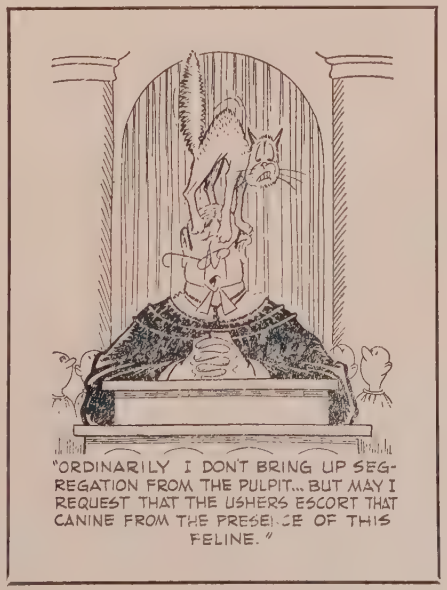
The plan for local "ecumenical education" seems to be the NCC's method of convincing the recalcitrants that the council's policies, statements and direction are all noble and worthy. In what was billed as a "major address" at the Chicago meeting, Council President J. Irwin Miller declared that the Church must continue to follow its ancient course in speaking responsibly on issues vitally affecting social man.

There was no mention of changing the policies of the council. Only of changing the minds of the people.

## Church Merger Fails

AN EXPERIMENTAL denominational merger between Presbyterian and Congregational congregations in Ventura, Calif., has failed—after 33 years.

The congregation of the Ventura Community church, one of the city's largest Protestant churches, has voted to split and resume denominational identities. The church was formed in 1928 when the two decided to merge and build a church. The Congregationalist members will move out and build a new church. The existing church will become the Ventura Presbyterian church.


"ORDINARILY I DON'T BRING UP SEGREGATION FROM THE PULPIT... BUT MAY I REQUEST THAT THE USHERS ESCORT THAT CANINE FROM THE PRESENCE OF THIS FELINE."

### 4,921 Births in Methodist Old Folks Home — Oops!

METHODISTS in Muncie, Indiana, couldn't believe their eyes when a report on a home for the aged came before their North Indiana Conference. It showed that there were 4,291 births at the Methodist Memorial Home at Warren, Ind., during the past year.

More than 350 persons live at the Warren home—all of them over the age of 65. It turned out that the mix-up was due to a typographical error. The figures were those of the Methodist Hospital in Indianapolis.

## World War III Underway

"WE LEFT IN a sort of rosy glow of confidence in American influence abroad and returned convinced that World War III is well underway. It's a far different kind of war, fought at places and in the manner dictated by the Communists. And we're losing at every turn. Issues and destinies of peoples are being determined by a relatively few people almost entirely unreached by Christian influence."—*A statement made by Dr. Irwin A. Moon, manager of Moody Institute of Science, upon his recent return from an around-the-world, 125,000 mile photographic mission which took him to 43 different countries.*

## The Coup in Korea

FROM KOREA, World Vision reporter Dorothy C. Haskin writes that it is too early to tell what will be the final results of the recent coup in Seoul, but says that Christian observers find some measure of hope in the fact that Lt. Gen. Chang Do-Young, who masterminded the over-throw of the government, has a definite Christian testimony.

He is, Reporter Haskin says, a third generation Christian. His grandfather was one of the first Koreans converted. When Chank Do-Young was a boy, he accepted Christ as his Saviour. She writes: "He might have gone into Christian service, but the Korean war forced him into the army and he has remained in it so that he may save his country from communism."

# Evangelical Newsfront

## *Costa Ricans Lose Lawsuit*

A COURT SUIT by Protestants in Costa Rica against the president, Mario Enchandi, and his minister of government over the cancellation of a parade received a negative ruling by the Supreme Court of that country.

The conflict was brought on when the minister of government revoked a parade permit which had been granted to the Protestants some months earlier. Appeals to the president failed and it was brought out later that the Catholics had forced the officials to ban the parade.

The full court of 16 justices expressed three opinions. Nine said simply that the government had been within its rights in the issue, while four said that parades were not normally a form of worship, but that inacceptable reasons had been given for banning the parade. A minority of three judges took the opportunity of stating an extreme Catholic view of church-state relations. They held that the government must not only maintain Catholicism, but also restrict other religions.

To outside observers, however, it was clear that the real issue of church interference in state affairs had been completely ignored as the court sought a means to pacify both sides. It brought on the sobering realization that Costa Rica's claim to being one of the world's model democracies was subject to question.

### Church Closed in Portugal

PORTUGUESE AUTHORITIES closed an Assemblies of God Church near Lisbon on grounds that the church held its services in a building which was not licensed for that purpose. The church which served some 2,000 people was the second Protestant organization adversely affected by a government ruling in a week.

Observers attributed these actions to charges that Protestant missionaries in Angola were aiding native insurgents against Portuguese authorities there. Earlier a Portuguese Protestant youth organization had been ordered to disband for alleged activities outside its constitution. It met religious and recreational needs of young workers.

### Scripture Distribution Soars

A RECORD distribution of more than 23 million Bibles, Testaments and Scripture portions was reported by the American Bible Society in New York. This was a gain of 32% over any other year in the society's 145 year history. It exceeded by five million volumes the previous distribution record set in 1959.

The whole Bible was published for the first time in two new African languages and the complete New Testament in 6 new languages. Congo, Cuba and Korea, all lands of mounting political tension, were the areas of the greatest demand for the Scriptures. Despite efforts to stockpile the Scriptures in Cuba, by late spring the stock there was reduced to less than a four week supply.

### Methodist Schools Seized

TWENTY-TWO METHODIST schools in Cuba have been nationalized by the Castro regime according to a recent report by the Methodist Board of Missions in New York. Among those taken was the new Candler University in Havana, the only Methodist university in Latin America.

This act was in accordance with a recent decree by Castro which nationalized all private schools. These schools had an enrollment of 5,000 pupils and at least five have been in operation for over 50 years. Most of them were sponsored by local Methodist churches in cities and towns.

The Methodist mission board reported that work among their Cuban churches was going on well under national leadership. Basic programs of worship, evangelism and Sunday school were continuing and medical dispensaries were reported still in operation. The Cuban Methodist church has over 10,000 members, 126 churches and 60 ordained ministers.

A late report also indicates that 14 United Presbyterian schools in Cuba have also been taken over by the Castro government.

### Fifty Years in the Congo

AMONG THE mission groups which opened up the "dark continent" of Africa early this century was the Congo Inland Mission which observed its 50th anniversary late in April. This inter-Mennonite group which helped bring the Christian message and civilization is now facing "revolutionary times which demand revolutionary tactics" according to its executive secretary, H. A. Driver.

To meet these changing needs the CIM has placed increased emphasis on helping establish the church which has been planted over the years. Recently begun was a fourfold program under which the mission is (1) undergirding the African church financially during this time of transition, (2) seeking to provide instructional material for the Christian education program in the African primary schools, (3) sponsoring an agricultural and industrial self-help program to strengthen the economic base of the church member and (4) providing leadership training to insure the on going of the work.

The Congo Inland Mission now has over 100 missionaries all of whom were recalled from the field during the Congo emergency of last summer. Since then a number of the men have returned to the field without their families. The CIM's African church now has over 21,000 members and more than 700 local churches. In their school system they now have some 25,000 students.

### FEBC Hikes Indian Broadcasts

WITH THE completion of a new recording studio and a full-time director now in New Delhi, the Far Eastern Broadcasting Company plans to expand its present three hours of Indian language broadcasts to four and a half hours daily. This expansion will make it possible to begin use of two new languages — Bengali and Gujarati, which are spoken by some fifty million people.

With the new facilities it is now possible to monitor all Indian-produced programs, to produce 18 programs a week as well as to record music of Indian instrumentalists and vocalists needed to build up a library of Indian music. Many reports of conversion are coming particularly from among high school and college students.

### Magazine Marks 10th Year

CELEBRATING its tenth anniversary this month is the *African Challenge,* one of the first popular Christian magazines which are now playing such an important role in the work of missionary literature. This magazine which is published by the Sudan Interior

*African Leader Mboya (right) being interviewed by Challenge staffer Belarin*

## Where to Find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Mission in Lagos, Nigeria, now reaches an estimated reading audience of half a million. Here (left) staff writer J. Kayode Belarin is shown interviewing Tom Mboya, an East African nationalist leader.

Today the magazine is sold on the streets along with the daily newspapers throughout central Africa. Its English circulation is 130,000 a month and a local language edition 40,000. Letters from readers pour in at the rate of two to three thousand per month. Since the *Challenge* was begun in 1951 half a dozen similar magazines have been started in other parts of the world.

## missions

### College Given to Mission

A KOREAN COLLEGE in the city of Kang Nung, Korea, was given recently to The Evangelical Alliance Mission (TEAM). It is the only college on the east coast of that country and was built through the gifts of money and property of leading Koreans about five years ago. However, due to the poverty of the national economy the school has had hard going, so when its leaders heard about the mission wanting to start a college it was offered to them.

Present facilities of the school include three buildings and a beautiful campus on the edge of the city. It has 120 students and is accredited as a college of commerce. The mission will invest $35,000 in the venture to get the project underway and assign four missionary couples to work with the Korean staff. It is hoped that the school will be self supporting in about four years.

Said Dr. Kim Hong Chun, the new board chairman, at the dedication of the school: "Money from abroad is helpful, but not the main need for Kwan Dong College. More than money, spiritual direction combined with academic excellence is necessary." It was noted that entrance applications were up 100% when it was learned that the school would be sponsored by a mission.

In a report from TEAM's annual conference in Rockford, Ill., it was reported that the group needs 300 new workers to take advantage of the opportunities available. Among the areas of greatest advance was the field of radio and literature. Last year TEAM missionaries were responsible for some 40,000 radio broadcasts. In Japan their press had produced five million tracts and 200,000 books in the last decade.

# Convention Digest

EARLY SUMMER is a key time for the holding of denominational conventions. In this issue reports from several major denominations are given briefly.

**Southern Baptist Convention:** The SBC's convention was held in St. Louis, Mo., May 23-26. Elected as president was Dr. Herschel H. Hobbs of Oklahoma City, Okla., who succeeds Dr. Ramsey Pollard of Memphis, Tenn. No change of the denominational name was proposed though it had been suggested earlier. Ecumenical relations were not held as the solution to the problem, though it was stated that Southern Baptists would be willing to talk with other denominations about it. A resolution on the race problem affirmed that it was primarily a moral and spiritual problem and that they should do everything possible to improve relations among all races. The group also commended President Kennedy for his stand on aid to education and commissioned 61 new missionaries.

**Reformed Church in America:** The general synod of the RCA met for its 155th annual session in Buck Hill Falls, Pa., and reported a new membership total of 324,413—a gain of 3,404 over 1959. Sunday school enrollment in the 897 local congregations was 164,999 and contributions totaled nearly $24 million. In official actions the denomination elected Dr. Marion de Velder, pastor of Central Reformed Church, Grand Rapids, Mich., as their new stated clerk to succeed Dr. James E. Hoffman upon his retirement. The group also confirmed its continued support of the National Council of Churches and approved the preparation and production of a new Sunday school curriculum in cooperation with the Presbyterian church in the U. S. (Southern).

**Christian and Missionary Alliance:** The 64th general council of the C & MA was held May 17-22 in Columbus, O. A report by Dr. Nathan Bailey, president, indicated that their total membership now stands at 68,230 in 1,159 different congregations. A new missionary budget of nearly $4 million was adopted and missionary giving in 1961 amounted to $59.09 per member. Visiting the conference were two national delegates from overseas, Ismael Higueras of Chile and P. N. Potu of Indonesia. They represented the Alliance's 130,341 members and 2,733 congregations overseas who are served by 830 missionaries in 24 lands.

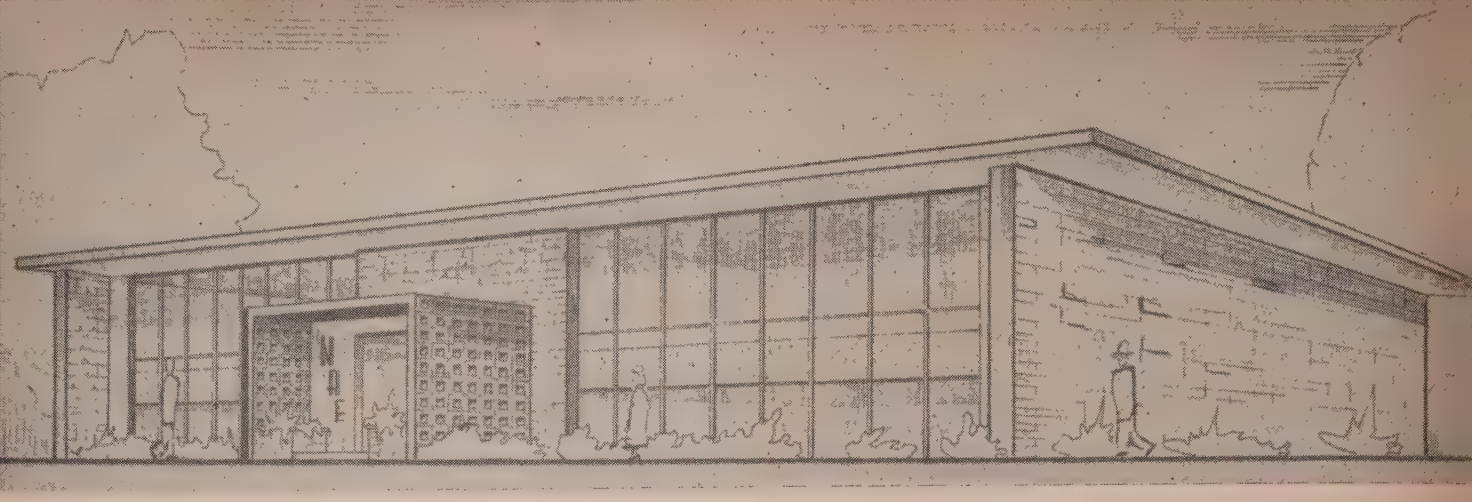
**World Conference of Pentecostal Churches:** The historic links between Judaism and Christianity were stressed at the sixth worldwide convention of Pentecostal churches in Jerusalem. In addressing the group, Abba Eban, the Israeli Minister of Education and Culture and former ambassador to the US, pointed out that the development of Israel was of deep concern to the Christian world. He also stressed that Israel was a "rule of conscience." The meeting was attended by some 2,500 delegates from 32 countries who gave a grove of 1,000 trees as a token of thanks to the Israelis for their hospitality. A Pentecostal leader, Rev. Howard R. Courtney of Los Angeles responded by saying that there was nothing 'but friendship between us. To us, this (the nation of Israel) is a miracle, a God-inspired miracle." This was the first world-wide Christian convention ever held in Jerusalem.

**United Presbyterian Church in the USA:** This group meeting in Buffalo, N. Y. for its annual general assembly late in May overwhelmingly passed a resolution supporting the Blake-Pike proposal for merger with other leading Protestant denominations that would lead to a united church which is "truly catholic, truly reformed and truly evangelical with the Episcopal Church, Methodists and the United Church of Christ. A motion to disassociate the denomination from the NCC pronouncements on social policy was turned down. The group also authorized the preparation of a new Book of Common Worship in conjunction with the Presbyterian Church in the US (Southern) which is to combine hymns with other worship forms in the same volume. Denomination giving for 1960 was $270 million, an increase of $11 million over the previous year. Membership now stands at 3,259,011.

**Conservative Baptists:** Met for their annual convention in Portland, Ore., May 23-30 with a record attendance of 2,600 delegates representing their 1,300 churches. Addressing the group was Gov. Mark Hatfield, a member of the Conservative Baptist Church in Salem, Ore. In official action they cited "ecumenical inclusivism" as a "threat to the sovereignty and freedom of our churches," commended President Kennedy for his stand against aid to church schools and opposed admission of Red China to the UN. The Conservative Baptist Foreign Mission Society appointed 26 new missionaries, bringing its total to 390. Their Home Mission Society is now launching an intensive outreach in Florida.

**Lutheran Synodical Conference:** This inter-Lutheran group composed of various synods held a special conference in Milwaukee late in May to decide if the organization was to continue or be dissolved. A decision to restudy the basic doctrine of the church and its meaning for church fellowship prevented a threatened break-up of the group. At issue was a charge that the Lutheran Church-Missouri Synod had been guilty of "unscriptural" practices in praying and working with other Lutherans with whom it does not have doctrinal agreement. This issue will be taken up again at their next annual convention.

**International Union of Gospel Missions:** At their convention early last month in Omaha, Nebr. it was reported that the 270 member missions reached nearly five million people with the gospel last year. They also served some nine million meals, provided beds for over three million, and helped nearly 20,000 families. It was also disclosed that of all the people who came to them for help some 80 per cent were affected by alcohol. Elected as president of the IUGM was Leonard C. Hunt, superintendent of Wheeler City Mission, Indianapolis, Ind.



**This is the new NAE headquarters building which will be located in a rising new development just two miles north of downtown Wheaton. The project got underway with an initial gift of land from two Christian laymen.**

**The new building will have some 6,500 square feet and is expected to cost about $100,000 fully furnished. In its two floors it will house the executive offices, the editorial and circulation departments of Action magazine and the department of information.**

**A special fund raising campaign is now in progress and it is hoped that construction will begin by early fall according to Dr. George L. Ford, executive director of the NAE. Gifts for the new building fund may be sent to P. O. Box 28, Wheaton, Ill.**

### Congo Missionaries Return

MISSIONARIES from two denominations will soon be returning to their former work in the Congo.

At their recent board meeting the Presbyterian Church in the US (Southern) authorized the return of many married men to the field after this month unless there is a worsening of conditions in that field. Wives and children will be permitted to return later if it is safe enough for them. Prior to last year the Southern Presbyterians had 161 missionaries in the Congo. Currently they have 43 on the field.

Three representatives of the Assemblies of God returned to the Stanleyville area and found all mission property intact despite violence in the area. Native printers in their printing plant in the Congo didn't miss a deadline through all the disturbances. African day schools and three leper dispensaries were also maintained by national Christians.

### Monthly Campaigns in Peru

A SERIES of evangelistic campaigns will be held once each month for the next year in the city of Lima, Peru. This program which is to be known as "Operation Evangelism" will bring 12 of Latin America's best known evangelists to the city for two weeks of each month. During the alternate two weeks Bible study classes will be held for those who have accepted Christ.

This will be an all-out effort in which the newspapers, radio, television, tract distribution and house to house visitation will all be used to reach the area with the gospel. A Christian and Missionary Alliance national pastor, Samuel D'Amico, and Ken Opperman, a C & MA missionary, will spearhead the campaign.

## public affairs

### Court Upholds Ban

THE SUPREME COURT upheld the legality of three state laws prohibiting the operation of retail stores on Sunday. However it disagreed sharply as to the restrictions which constitutional guarantees allow a state legislature to enact Sunday "blue laws."

In upholding a Maryland law which prohibits the sale of certain products on Sunday Chief Justice Earl Warren said that it had originally been passed for religious reasons. Though the religious reason was no longer valid today, he concluded, "that general welfare society wholly apart from the religious consideration demands such regulations."

In a statement on a Massachussets law Warren held that it was not unreasonable for a state to make distinctions as to what kind of businesses were permitted to operate. In that state a suit had been brought by the Crown Kosher Super Market against a Sunday closing law.

The most difficult case was from Philadelphia where a group of Orthodox Jewish merchants closed their stores on Saturday in accord with religious custom and then were prevented by law from opening on Sunday. In this case the high court held that while the law brought economic hardship to the merchants it did in no way impose upon their beliefs.

Of underlying significance is the fact that the emphasis for keeping these Sunday laws is not for basic religious purposes but because of a sole concern for public welfare. It is also expected that this recent court decision will stimulate many states to pass their own new and sterner Sunday closing laws.

### Seek Extension of Grants

CONTINUING EFFORTS are being made by the Catholic leaders to gain public support for their educational institutions in the form of grants under the National Defense Education Act. In recent testimony before Congressional committees spokesmen for the National Catholic Welfare Conference have asked for direct grants instead of loans to add language and science laboratories to their schools.

The Catholic spokesmen said that they had not used the loan provision in the current law "because they saw little benefit in it" since they would have to make provision for repaying the loans. They also felt that the present provision of scholarships for prospective teachers in the public schools should also be extended to teachers for parochial schools. To deny this aid for equipment and teachers scholarships for one-seventh of the nation's pupils would be discriminatory they said.

Opposing the Catholic viewpoint before Congress was Dr. James DeForest Murch, chairman of the NAE evangelical action commission. He held that to extend provisions of the National Defense Education Act would only lead the nation into the formation of a separate competing educational system. "This could eventually prove to be a costly and perhaps disastrous step backwards," he declared.

Spokesmen for various Lutheran groups also opposed the Catholic position on the ground that it would lead to a dual school system in this country and eventual government support of church schools. They decried the continual and progressive Catholic plea for more public funds for their schools.

### Baptists Attack Defense Grants

SEN. WAYNE MORSE of Oregon has asked the Department of Health, Education and Welfare to submit a memorandum on the legality of federal tax grants to seminaries and church colleges for the training of teachers of religion. This action was taken after the issuing of such grants was protested by two Protestant leaders.

Dr. C. Emmanuel Carlson of the Baptist Joint Committee on Public Affairs and Dr. C. Stanley Lowell of Protestants and Other Americans United for the Separation of Church and State called attention to these violations of church and state separation in testimony before a Senate subcommittee. It was stated that the recipients of these grants receive $2400 a year and the school approximately $10,000 a year towards the cost of instructing them.

Dr. Lowell asked, "How can there be separation of church and state in a country where the government pays for the training of the clergy?"

### Urge Repeal of Bingo

REPEAL OF amendments to the New York state constitution which allow bingo and racetrack betting was urged by the New York State Council of Churches. It was charged that the present law which allows religious and non-profit groups to conduct bingo games "is as full of holes as Swiss cheese."

These charges were made recently after it was disclosed that the State Investigation Commission had found that racketeers had infiltrated the games. Gov. Nelson Rockefeller is expected to name a special commission to investigate bingo and propose changes in the present law.

### Children Given to Mother

LAST MONTH a New York court awarded the custody of three children to their Lutheran mother despite the fact that she had signed a pre-nuptial contract for them to be reared as Catholics. In making the ruling the court held that the enforcement of the pre-wedding pact could be postponed until the children were mature enough to receive religious instruction.

The mother had earlier asked for permanent custody of the children aged 2, 3, 5 on the ground that agreement she had made with her separated Catholic husband was unconstitutional.

## inter-church

### Plan Home Missions Seminar

A TWO DAY meeting of the NAE Church Extension commission will be held in Chicago, Dec. 12-13. The purpose of the meeting is to approve a constitution for the organization and to provide opportunity for denominational leaders in this field to share information and ideas, said Dr. Neil Winegarden who is one of the commission members.

In other action the Church Extension commission recently organized a publications committee led by Rev. Dale Cryderman of Spring Arbor, Mich. Its purpose will be to publish material on opportunities and problems of home missions. More research in the area of church growth and planning is also to be done by the Church extension commission in the future said Dr. Winegarden. A tentative special budget has been adopted to finance activities and operation of the commission.

### Two Appointed to Staff

TWO NEW staff appointments were announced recently in the NAE's midwest area. Rev. Herbert Lockyer Jr., was named as the new executive director of the Evangelical Child Welfare Agency in Chicago early last month and Peter A. Schenk will join the staff of the NAE midwest regional office on September 1 as assistant to regional director, Charles J. Anderson.

Mr. Lockyer, who is well known in the Chicago area, was formerly executive secretary of the Moody Bible Institute alumni association. He is a graduate of MBI and Northern Baptist Seminary and has traveled widely in his work.

Mr. Schenk will become office man-

Radio Conference Sidelight—

# World Radiomen Set Goals

MISSIONARY BROADCASTERS meeting in Milwaukee during mid-June for the third World Conference on Missionary Radio set a goal of doubling the number of missionary radio stations around the world in the next ten years. They also plan to build ten missionary television stations in leading population centers such as Mexico City, Tokyo, Paris and West Berlin.

Present at the conference were 100 radio and television broadcasters from six continents of the world. They represented 29 missionary radio stations that broadcast in 100 different languages. Their powerful shortwave and longwave transmitters located in key spots of the Far East, Latin America, Europe and Africa are exceeded in power only by such government operations as the Voice of America and Radio Moscow.

"This expansion of missionary radio is necessary," said Dr. Clarence W. Jones, chairman of the group, because the number and distribution of radios and TV sets can be measured in direct proportion to the world's exploding population. The elements of time and political turbulence and other factors make it all but impossible for the present number of missionaries in the world to reach everyone with the gospel as the Bible commands. For this reason we must use every possible reinforcement of men with modern methods."

Present missionary radio coverage, Dr. Jones explained, is worldwide on shortwave and regional on longwave in various areas of the Far East, South America, Africa and Europe. The establishment of more stations with higher powered transmitters is needed to reach people not now served and also to meet the competition of many new radio stations and the big radio voices of Moscow and Peiping.

"Television is here to stay and is fast becoming a stable part of life in many countries," Dr. Jones said. "Because it offers a window to the world to each home, it promises a vast audience to those who will make the most of its possibilities. It has already proved its capacities at home through the efforts of the Lutheran Hour and overseas in Quito, Ecuador, where the first missionary TV station is already on the air. The new stations to be built should be located in major population centers such as Tokyo, Manila, Paris, Rio de Janeiro, West Berlin and Johannesburg."

Among stations represented at the conference were HCJB in Quito, Ecuador, which began broadcasting 30 years ago and is now pioneering in missionary telecasting (see accompanying story). The youngest missionary station is OAX5S in Huanta, Peru, which just went on the air this year. The station located in the northern-most region is KICY in Nome, Alaska, which broadcasts in English, local Eskimo dialects and Russian for its listeners across the Bering straits.

The Lutheran World Federation is building a new station in Ethiopia which will have two 100,000 watt transmitters and will be the most powerful Christian station in the world.

Programs over these missionary radio stations consist largely of music, news, features and a wide variety of evangelistic and Bible teaching programs. Many of the stations operate Bible correspondence schools in conjunction with their broadcasting ministry. Some of them also distribute transistorized receivers to primitive people who would not otherwise be able to own radios.

In addition to their broadcast ministry, many of these radio men also operate amateur radio sets for contact with home and other mission stations.

---

### TV Transmitter Rescued from Scrap Pile Now on Mission Field

SOME FIVE YEARS ago Gifford Hartwell of Syracuse, N.Y. had a burden to build a missionary television station.

He wasn't exactly sure how or where it was to be done. But since he was an engineer with one of the leading manufacturers of communications equipment, he was able to begin his project with surplus industrial components acquired at a fraction of their actual cost.

His biggest need, however, was for a video transmitter which would serve as the heart of his missionary television station. This item had eluded him until he learned that one had been returned by a bankrupt station. He inquired, but found that it had already been sent to the scrap pile. He was still showing his disappointment the next morning when a fellow employee remarked:

"Say, Hartwell, you're in luck."

"What do you mean?" he asked.

"The dump mechanism on the truck didn't work last night and your transmitter is still in one piece."

To find out for himself he quickly drove out to the scrap heap and saw the truck with the transmitter—intact. In short order he had it delivered to his garage where he was assembling the equipment. As he went back to his office he stopped to thank God for providing this most important item.

After investing some $1800 and 2,000 hours of work on the project, he contacted HCJB, missionary radio station at Quito, Ecuador, about the possibility of launching a missionary television station. They accepted the challenge and Hartwell went down and set up the equipment.

The first experimental telecasts were made from a national fair in Quito over two years ago and continued regularly by verbal permission until early this year when the government ordered them stopped. This brought about a vigorous reaction from the viewers of the 200 sets in Quito, and in May a permanent license was granted.

HCJB-TV is now on three nights a week and this will soon be expanded to five nights. Needed now are more funds, personnel and a separate studio for telecasting. Thus, by God's grace, a "window" has been added to the "voice of the Andes."

ager in the regional office and represent NAE in a four state area. Previously he was rural service representative for the Salvation Army.

## denominations

### Prepare New Adult SS Lesson

A COMPLETE new six year cycle of Sunday school lesson material on Bible doctrine and themes that are seldom studied is now being developed by the Assemblies of God Sunday school literature department. The lessons are undated so that they may be used at any time or in any sequence.

Already available are five courses in doctrine, and basic Christian living. Five other studies are currently in preparation and a new course will be released each quarter until the six year goal is completed. These courses can also be used as electives in a Sunday school curriculum.

### Village Given as Youth Center

A FORMER MINING village which is worth millions and located high in the North Cascade Mountains has been given to an inter-Lutheran group for use as youth retreat. Called Holden Village, the property is complete with 14 residences, dormitories, bowling alley, dining facilities and apartments. It is nested in a setting of glaciers, trout lakes, pines, abundant mountain flowers and wild game.

It had been used by the Howe Sound Mining Co. for many years until recently when its operations became unprofitable. It was given as an outright gift to the Lutheran group last year by the firm. Approximately $225,000 will be needed to develop it for its new use.

### Conventions to Be Held

The Assemblies of God biennial convention will be held in the Memorial Coliseum, Portland, Oregon, August 23-29. Among the speakers will be Rev. Thomas F. Zimmerman, general superintendent, Rev. J. Philip Hogan, director of foreign missions department and other denominational leaders. Some 200 foreign missionaries will participate in a huge missionary rally.

A SPECIAL "Call to Arms" Bible conference will be held in the Urban Street Baptist Church, Winston Salem, N. C., July 2-9. Among the special speakers will be Dr. Fred Garland, Dr. Bob Jones Sr., Ford Porter, Robert Sumner and others.

THE 25TH anniversary session of the National Association of Free Will Baptists will be held July 10-13 at Norfolk, Va., with a historical pageant opening the sessions. Speakers will include Theodore McCully, executive secretary of Christian Businessmen's Committee International, and Stanley Mooneyham, editor of *United Evangelical Action.*

### People's Church Sold

THE FAMED People's Church in Toronto, pastored for many years by Dr. Oswald J. Smith, has been sold for more than enough to pay for the construction of a completely new building located in the heart of a residential area of that city. Their new church with a seating capacity of 2,000 and complete educational facilities will be ready for occupancy some time in 1962.

Throughout its ministry the People's Church has emphasized missionary giving and as result has channeled more than four million dollars to missions. Little was spent for the upkeep of their old building apart from the expansion of educational facilities. Meanwhile the value of their original $35,000 investment in the old building had increased so that it was almost enough to pay for the new building. Serving as pastor is Dr. Paul B. Smith, the son of the founder.

## personalia

**Dr. John Murray,** professor of systematic theology at Westminster Theological Seminary, was elected moderator of the Orthodox Presbyterian Church at its 28th annual general assembly. He succeeds David E. Niland of Berkeley, Calif.

**John F. Blanchard, Jr.,** president of Culter Academy, Los Angeles, Calif., has been chosen as the new educational director of the National Association of Christian Schools. He is a descendant of Jonathan Blanchard, the first president of Wheaton College, and also a graduate of that school.

**H. A. Driver,** who formerly served as executive secretary of the Congo Inland Mission, has been named as director of public relations at Taylor University. Succeeding him as the leader of CIM is **Rev. Vernon J. Sprunger,** who has served with that mission in Africa for 30 years.

**Dr. John Sutherland Bonnell,** pastor of New York's Fifth Avenue Presbyterian Church has resigned his pastorate effective next January 31. He is well known as radio preacher and the author of many books.

**James W. Reapsome,** former public relations director of Inter Varsity Christian Fellowship, has been chosen as the new editor of the *Sunday School Times.* He succeeds **John W. Lane Jr.** who retired last March.

**Dr. Frank Bateman Stanger,** executive president of Asbury Theological Seminary, has been named as its new president. He succeeds **Dr. Julian C. McPheeters** who retired and will become its director of expansion.

**Dr. Bob Pierce,** founder and president of World Vision, Pasadena, Calif., received an honorary degree of Doctor of Laws from Yonsei University, Protestant mission-supported school in Seoul, Korea. The degree was presented during a ceremony commemorating the tenth anniversary of World Vision's services for needy Koreans.

The first honorary degree awarded by Fuller Seminary, Pasadena, Calif., went to **Dr. Charles E. Fuller,** who founded the seminary fourteen years ago. Dr. Fuller, director of the "Old Fashioned Revival Hour" for over 35 years, received the honorary Docor of Divinity degree.

A Baptist deacon from Texas who preaches what he practices—safety on the highway—has been named by the American Trucking Association as "Driver of the Year." The award went to **Melvin O. (Jack) Griffith** of Big Spring, Texas.

# News in Brief

**Drunk Test Required:** Under a new Minnesota law a driver could lose his license for refusing to take a test for drunkenness. The driver, however, can demand a court hearing with the right to appeal for a jury hearing.

**Begin Work in Latin America:** The Pocket Testament League which has recently been distributing New Testaments in Africa and Europe will enter Latin America shortly. Their unique program of distribution and mass evangelism will begin in Brazil next September.

**Church Gives $3.5 Million:** Boston's famed Park Street Church has given more than $3.5 million for the support of foreign missions in the past 22 years. With a membership of 2,200 it supports 117 missionaries in 49 countries. Sixty of its own members are on the field.

**Nationals Support Missionary:** In a change of pace the alumni association of the Latin America Mission seminary recently informed their mission that they were undertaking the partial support of one of the LAM missionaries. LAM director, Ken Strachan, said it was "totally unexpected and most timely."

**Funds for Muslim Literature:** The Indonesian government revealed recently that it was setting aside 62 million rupiahs for religious literature. One of the main projects will be to translate the Koran and other books into Indonesian languages.

**Jail Six Pentecostals:** Six members of the Pentecostal groups were jailed in Soviet Russia for holding illegal gatherings "at which savage customs were practiced." They were accused of having received guidance from Oral Roberts, an American evangelist.

**Advocate Use of Advertising:** The use of advertising to further the work of the church was endorsed by the Augustana Lutheran Church at their recent annual synod in Seattle. At that time other Lutheran bodies were invited to join in launching a cooperative advertising campaign as "an effective medium for the witness of the gospel."

**Work Among Indians Cited:** The Assemblies of God sponsor 80 per cent of the evangelical work among American Indians according to a recent survey by the NAE commission on home missions. The Assemblies of God now have 85 Indian churches and total of 148 missionaries to the Indians in 19 states ministering in 110 preaching points. Still unreached by them are 172 tribes and 227 reservations.

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# record reviews

■ SOME PIANO albums have so much improvising on the original melody that the song is scarcely recognizable. But not *Songs of Jesus* (Christian Faith, DU-1511) featuring Doris Ulrich at the piano. These are smooth, understandable interpretations by a young lady who has been playing the piano since her first year in school.

**What a Friend We Have in Jesus, The Name of Jesus Is So Sweet, Jesus Name I Love, O Jesus I Have Promised, Beneath the Cross of Jesus, Jesus Lover of My Soul, Does Jesus Care?, Jesus Led Me All the Way, Something for Jesus, Fairest Lord Jesus, I Would Be Like Jesus, Stand Up for Jesus, Wonderful Grace of Jesus, Anywhere with Jesus.**

■ MUSIC CHOSEN primarily for the spiritual message of the text, clothed in musical settings to best convey this message is the predominant characteristic of the musical ministry of the *Back to the Bible Broadcast. Volume 2* featuring all the groups heard on the broadcast has been produced by RCA Victor (LPM-2282). Those who regularly hear the program—and those who don't—will like this album.

**We're Marching to Zion, Heartaches, That Beautiful Name, Calvary Love, Jesus Is Mine, Face to Face, Up Calvary's Hill, Jesus Has Lifted Me, Not One Word Has Failed, Wounded for Me, Make Me a Blessing, My Home Sweet Home, Lord I Want to Be a Christian, Now Thank We All Our God.**

■ WHEN PHIL KERR died earlier this year, the country lost a truly great person. As Tim Spencer said of him, "He was different, yet with qualities that endeared him to millions." Corner Stone Records has brought out a very fine memorial album called *I've Got a Melody* (PK-992). Featurerd on one side is Phil himself singing in his warm, rough voice, giving folksy readings and playing superb piano. The other side features a bevy of recording artists who used to share in the "Monday Musicals" begun in 1945.

Because this album exalts the Lord whom Phil loved, somehow we think he'd be very pleased with it.

■ FROM HCJB in Quito, Ecuador, come two albums featuring personnel of the station. Both are from Diadem Productions. *Songs by Betty and Joe Springer* (DLP-125) features the bass voice of Mr. Springer accompanied by his wife and joined by her for two songs. *A Morning Without Clouds* (DLP-107) features the contralto and soprano voices of Jeanne Odell and Dolores Van Der Puy.

**Songs in the first album are Just Abide, Songs of Heaven, I Am Not Skilled, At the End of the Road, A Child's Prayer, On Zion's Hill, My Soul O'erflows, Nothing But the Blood, I Cannot Tell, Thy Will Be Done, In My Heart There Rings a Melody, If We Could See Beyond Today.**

**Presented in the second album is A Morning Without Clouds, I'll Trust and Never Be Afraid, Grace! 'Tis a Charming Sound, The Sunrise of God's Tomorrow, Thirty Pieces of Silver, The King of Love My Shepherd Is, That Man of Calvary, His Eye Is on the Sparrow, Oh What a Beautiful City, When He Shall Come, Him That Is Thirsty, Hear O Father.**

■ HELEN BARTH is one of our favorite contraltos. Add the smooth, blending baritone voice of Ray Felton and you get a Zondervan album called *Harmony of the Soul* (Lp-181) which is just about the best thing in duets that ever graced this reviewer's hi-fi. The arrangements by Scott Douglass are absolutely tops.

**Pause at His Feet, Sweet Will of God, The Riches of Love, Wonderful Name, Jesus Blessed Jesus, Draw Me Nearer, We Shall Shine as the Stars, Footsteps of Jesus, Dearest Old Book, I Want You to Know Him, Someday He'll Make it Plain, God Is Love.**

■ ORGANIZED IN 1957 to give a charity program for the March of Dimes, the Voices of Hope—100-voice Negro choir—decided to make the organization permanent and now Capitol has released the group's first album, *Voices of Hope* (T1526). Thurston G. Frazier, who used to be with the Wings Over Jordan group, is the director and leads his choir in some stirring renditions. There are not many albums of this type on the market and this is definitely one of the best ones.

**We've Come This Far By Faith, Jesus Loves Me, Fight My Battle, Jesus, Stop By Here, Have You Got Good Religion?, The Beautiful Garden of Prayer, Ask What You Will, I Sure Do Love the Lord, Everlasting Life Is Free.**

■ THE VOICE of Gregory Loren is nearly as big and majestic as the mountains shown on the jacket of his new album, *How Big Is God?* (WST-8066-LP). Joined by the orchestra and chorus of Ralph Carmichael in this Word stereo release, he sings songs which tell of the greatness of God.

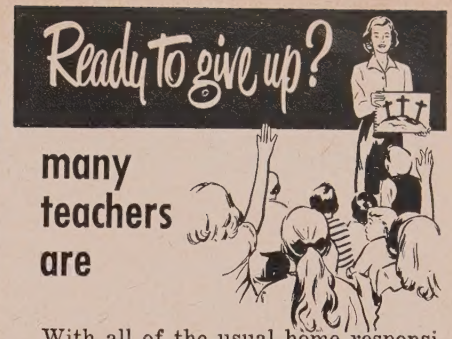
**How Big Is God? My Father, He's Got the Whole World in His Hands, Wonderful King, My Lord Is Mighty, The Mighty Power of His Word, His Word, So Deep to Me, Overshadowed, Love of God, A Mighty Fortress, Leaning on the Everlasting Arms.**

■ THE YOUNG staff at Sandy Cove conference grounds, under the direction of Chuck Pugh, have produced an album of note called *Moments of Melody* (DLP-126). In addition to the Cove Choralaires, the brass ensemble and trumpet trio are featured in this Diadem Productions release. The musical feature, "From Gethsemane to the Empty Tomb," tells the life of Christ through some classical compositions and is no small accomplishment for this very talented group. In addition to this major production, the album has:

**And Can It Be?, What a Friend, Ring the Bells, Awakening Chorus, Train Medley, My Song, Why Should He Love Me So?, Old Rugged Cross, Missionary Challenge, Work for the Night Is Coming, Goodbye Pharaoh!**

■ SIX SONGS—all of recent composition—each augmented with a passage of Scripture effectively read by the artist, make up Bill Carle's newest album. It is a Word Records stereo release titled *Speaking and Making Melody* (WST-8088-LP). The Men of Note quartet join Mr. Carle in the musical portions. We especially like Gloria Roe's composition, "So Great Salvation." Other songs in the album are:

**Onward with Christ, Be Calm My Soul, O Love Divine, Abiding Love, Does It Make a Difference?**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# Readers Say-

### Missionary Subscriptions

*To the Editor:*

I would appreciate it so much if you would send your magazine to me here in the Philippines. Some friends of ours are getting it and we should get it as well.

EUGENE GARRETT
Cagayan De Oro City
Philippines

*To the Editor:*

Today while I was waiting to talk with a Brazilian pastor in Rio de Janeiro I picked up the December issue of your magazine. After reading parts of it I felt very strongly that I should be getting it regularly.

I first became acquainted with NAE while I was a pastor in Tucson, Ariz. Since 1949 I have been in Brazil as field representative of the New Tribes Mission and out of touch with your publication. If it is available free or at discount to missionaries I should like to receive it.

CARL TAYLOR
New Tribes Mission
Jacutinga, Brazil

*(Editor's Note: Missionary subscriptions for Action magazine are $2.50 a year when ordered by a mission board for their entire staff. A special missionary subscription fund has been started for those who would not otherwise be able to get it. Your gift to Action's "Missionary Subscription Fund" will help some worthy missionary. Give today.)*

### Ask for Right to Reprint

*To the Editor:*

I was delighted with the article in the May issue of Action on "The Truth About 'Operation Abolition.'" Congratulations to you and Congressman Rousselot for the factual exposure of the many false charges being made against the film.

Has this article been reprinted for distribution? If not, may I reproduce by mimeograph? I am an elder in my church and thus far only the students' version of the film has been presented at our presbytery meetings. Several other laymen and myself are preparing a counter presentation at the next meeting and would like to distribute your article at that time.

JOHN D. HOLT
Slayton, Minn.

*To the Editor:*

We should like to have your permission to reproduce the article "The State, the Church and the Christian Citizen" by Earle E. Cairns, which appeared in the April issue of your magazine. We would like to distribute it among missionaries in Kenya.

JOAN ROLLING
The Christian Council of Kenya
Nairobi, Kenya

### Church Controlled Liquor

*To the Editor:*

The Roman Catholic Church through one of its many orders (The Christian Brothers) has on file in the federal court at Sacramento a suit demanding that the profits of its huge winery and brandy distillery at Napa, Calif., be exempt from Federal income taxes on the ground that it is "church property." Trial of the suit has been set for July 7, 1961.

The case is being closely watched by temperance and religious groups throughout the country. If the Roman Catholic church is permitted to disguise a liquor distillery with a religious garb in order to evade its share of taxes it will make a mockery of our tax laws and will be one of the biggest frauds ever perpetrated on the American taxpayers.

The products of this distillery (wines and brandies) are advertised and sold nationally on the open market in competition with other like products. What are we going to do about it?

JACK ODOM
Fort Bragg, Calif.

### The Communist Threat

*To the Editor:*

I learned from the last issue of your magazine that John Noble is planning to write a pamphlet for young people on the dangers of Communism.

This is a crying need. The Communists have beautifully illustrated and edited books against capitalism adapted to young children and youth. It is amazing in what clever fashion they instill their ideas in young minds with reading matter geared to their level. I have yet to see anything of this type of thing here.

Some time ago I learned that the public schools in Washington, D.C. had prepared material on communism on the elementary level. I inquired about it, but was unable to get a copy of this.

May this material be prepared soon! And may it be widely advertised so as to become available to schools, public and private and to all groups working with children and youth.

MISS E. F. KELLER
Flushing Christian Day School
Flushing, L. I., N. Y.

*To the Editor:*

Thank you for your anti-communist stand at the convention and in your magazine with such features as the column by John Noble.

ALLEN BINCKLEY
Newark, Ohio

*To the Editor:*

I'm always glad when your reminder comes to inform me that my subscription is to be renewed. I would not want to miss a single issue even though I find I cannot take it all in.

I'll be anxious to see what response there will be to the Communism Study Guide when it is published in book form. I'm going to get a copy since I've been giving my copies of Action to my pastor.

CLARA BEST
Providence, R. I.

# ASK DOCTOR SUNDAY SCHOOL

Dr. Clate A. Risley

*Question: How can you get a feeling of working together or feeling of belonging in an adult department when you have a group of classes so well organized they feel and act like separate departments?*

You have described one of the pitfalls of organization. The reason is that it is always easier to limit one's vision than to expand it. Most people think of themselves as friendly, whereas actually most people have to "work at it" to be really friendly.

What can we do about it? You have done the first thing—that is recognizing it. Many have this situation but don't know it or won't admit it.

The biggest responsibility to bring about togetherness would be the department superintendent. He can purposefully plan to work groups and teams together made up of people from each of the classes. Using these people he should be sure that profitable opening assemblies are planned that emphasize the participation of the larger group.

Clique classes develop from frequent class functions and probably good class leadership. Expand this to departmental functions and good departmental and church leadership. Remember meanwhile that not only are classes cliques but so are churches. We must always work to give the bigger view of the neighborhood, the city, the state, the nation and *the world*. Big people think big. We need big thinkers in our Sunday schools. Be a "big" thinker.

*Question: What provision can be made for classes with "old maids"? Must they go into the couples class? Are they to remain in the young people's class until they are embarrassed and stay away, or do you just try to make teachers out of them?*

Certainly not the first two and not necessarily the last. Many "old maids," as you say (I didn't), make excellent teachers and we should never overlook this potential in anyone.

It is true that in many smaller Sunday Schools there is no "right" class seemingly for the single girl who is a little older. What can we do? Two things. Find her a job she likes and can do well or provide a class that meets her need. Neither the young couples class nor the young people's class does this. We should remember that a class does not have to be large to be good. When possible make the class co-educational and plan lots of extra-curricular activities. They need not all be social. This age is well qualified and able to serve. See that they are given the opportunity. A teacher and two students can start a class. Build from there. There are plenty of prospects in almost every community.

# NAE SERVICE DIRECTORY

**HEADQUARTERS.** Rev. Thomas F. Zimmerman, President; Dr. George L. Ford, Executive Director; Rev. Mahlon L. Macy, Director of Development, P. O. Box 28, 222 E. Willow Ave., Wheaton, Ill.

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# THE 'FREEDOM THROUGH FAITH' PROGRAM

*of the National Association of Evangelicals*

The magnitude of the Communist threat demands a cooperative program on a national scale to *arouse, inform* and *activate* Christians to their responsibilities to provide the spiritual answer to this problem. We believe the encouraging of a revived and militant church through Bible study, prayer and witnessing will be the most effective force in combating Communism. To accomplish this and to better understand the strategy and tactics of Communism, NAE is now engaged in this Christian action program.

## WHAT NAE IS DOING . . .

CINCINNATI BIBLE SEMIN
2700 GLENWAY AVE
CINCINNATI 4 OHIO
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### *Publication of Literature*

*The Christian Answer to Communism* will be published this month as a 124-page paper bound volume for use by individuals and study groups. An excellent tool.

A bi-monthly "Freedom Through Faith" folder will appear in *Action* starting in the fall and will present relevant material on Communism. It will be available in quantity as reprints.

*Primer on Communism for Youth* by John Noble is a 24-page booklet published by NAE especially for youth. It will be given to high school students as funds are available and sold to churches for mass distribution.

### *Use of Films and Tapes*

Such films as "Communism on the Map," "Communist Encirclement 1961," "The Vanished," "Operation Abolition" and "My Latvia" are being effectively used through the NAE national and regional offices.

A series of audio tapes featuring John Noble is being produced by NAE for use by radio stations and local groups.

### *Conferences and Public Meetings*

Public rallies are regularly scheduled with John Noble as speaker. Youth conferences are also sponsored by NAE on national, regional and local levels using denominational channels and interdenominational agencies. The first of these is scheduled for July 4 at Winona Lake, Ind., and another in the fall at Chicago.

Training classes and special schools to give more specific information will be arranged by NAE as funds and personnel are available.

## WHAT YOU CAN DO . . .

### *Be Spiritually Prepared*

You must find "freedom through faith" in the Lord Jesus Christ. Communism is satanic and can only be met by godly, spiritually-prepared people.

### *Be Fully Informed About Communism*

It is necessary to know the true nature of Communism and its complexities before intelligent action can be taken. Write to NAE for a recommended list of books and materials concerning Communism. NAE is a member of the All-American Conference to Combat Communism.

### *Act as an Intelligent Christian Citizen*

Be active in the organizations in your community and as opportunity arises share your knowledge and concern about Communism with your group.

Be alert to what is going on in your community, your state, and your nation. Be concerned about your local schools and your local government and let your voice be heard when the situation demands it.

## SHARE IN THIS "FREEDOM THROUGH FAITH" PROGRAM

Use this special coupon to get your *free* copy of John Noble's latest book, *I Found God in Soviet Russia.*

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